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ABSTRACT

This special issue on "Teaching Jewish-Christian Relations in the University Classroom" is meant to be a resource for those involved in Jewish studies and who teach about Jewish-Christian relations. It offers an introduction to the topics of the Jewish-Christian encounter, Israel, anti-Semitism, Christian Scriptures, the works of Elie Wiesel, and available educational resources, all in light of the Jewish-Christian dialogue in institutions of higher learning. Carl Evans presents a syllabus for a course in which students are required to converse with local clergy in order to explain the Jewish-Christian dialogue at the grass-roots level. This technique helps students develop mature ways of thinking on a personal, social, and religious level. Robert Everett and Bruce Bramlett discuss Israel's problematic existence, raising numerous points that can lead to effective classroom discussions. Alan Davies describes his course on anti-Semitism and presents several practical suggestions and instrumental techniques. John Roth offers a short biography of Elie Wiesel's life, his writings, and his paradoxes. Norman Beck provides a model of how a Christian teaches the Christian Scriptures, offering guidelines that are highly supportive of and sympathetic to the Jewish-Christian dialogue. Michael Shermis the "Guest Editor" presents an annotated list of 71 educational resources, including books, media, and educational programs, to be utilized by those involved in both the academic and the lay Jewish-Christian dialogue. Twenty-two book reviews are included in this issue, as are 21 book notes on a variety of topics. (GEA)

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Shofar

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SPECIAL ISSUE: TEACHING JEWISH-CHRISTIAN RELATIONS IN THE UNIVERSITY CLASSROOM

GUEST EDITOR'S INTRODUCTION

by

Michael Shermis

This special issue on "Teaching Jewish-Christian Relations in the University Classroom" is meant to be a resource for those involved in Jewish Studies and all those who in some way teach about Jewish-Christian relations. It offers an introduction to the topics of the Jewish-Christian encounter, Israel, anti-Semitism, Christian Scriptures, the works of Elie Wiesel, and available educational resources, all in light of the Jewish-Christian dialogue in institutions of higher learning. Let us look at the organization and treatment of the six topics that constitute this special issue.

All teachers need creative ideas that get students involved in their own learning. Carl D. Evans has presented us with a syllabus that utilizes a most resourceful approach. His method, in which students converse with local clergy to see how the Jewish-Christian dialogue functions at the grass-roots level, can illuminate the abstractions of documents and theories. This is a technique that should, and obviously does, help students mature their ways of thinking on a personal, social, and religious level.

The existence of the state of Israel has become increasingly problematic in recent years. Literature on this subject acknowledges many of the problems in increasingly open, vocal, and thoughtful terms. Robert A. Everett and Bruce R. Bramlett raise a number of useful points that make dealing with the controversy worthwhile.

Trying to do justice to the whole history of anti-Judaism in a short time is indeed a difficult task. Alan Davies has met this teaching challenge with several practical suggestions and helpful techniques that enables the class to proceed in an orderly manner through this chapter in the history of intolerance.

Elie Wiesel has become a key figure in the Jewish-Christian dialogue. As in all academic disciplines, it is necessary to know what contemporary thinkers, who present some of the most thoughtful paradoxes, are writing. John K. Roth offers a short biography of Wiesel's life, his writings, and his paradoxes. Although his article has not been directly related to the teaching of Jewish-Christian relations, we hope that it will enable the teacher to take advantage of the broad range of questions Wiesel poses, questions relevant to all who are involved in the Jewish-Christian dialogue.

Many Jews and Christians wonder how the "New Testament" can be sensitively taught in light of recent scholarship. Norman A. Beck gives us a model of how a Christian teaches the Christian Scriptures. Every set of guidelines has its problems, yet Beck has offered one that is highly supportive of and sympathetic to the Jewish-Christian dialogue.

From my resource book on Jewish-Christian relations, I supply several aids for those interested in education in the Jewish-Christian dialogue. These resources can be utilized by the college professor, the Sunday school teacher, the adult Bible study group, and a host of others for whom Jewish-Christian relations have become an issue. It should help teachers to find material that can be integrated into their coursework.

The intention behind bringing together a collection of articles dealing with this specific theme is to display and, further, generate ideas to be used for teaching in this expanding field. The dissemination of relevant, reflective, and insightful material in this issue is of utmost importance when we recognize that all the articles, in some way, attempt to repudiate a history of hatred and change the relationship between people who have a lot to talk about and a lot to learn from each other. Through teaching we can facilitate a process of dialogue that helps people learn how to talk to one another.

THE JEWISH-CHRISTIAN ENCOUNTER: EXPLORING THE PAST AND UNDERSTANDING THE PRESENT

by

Carl D. Evans

I am naturally delighted to have this opportunity to contribute to this special issue of *Shofar* on "Jewish-Christian Relations in the University Classroom." The syllabus which I offer and discuss here is for a course on "The Jewish-Christian Encounter" which I have been developing over the last decade, and which I have taught several times. My teaching in the area of Jewish-Christian relations has taken me beyond my primary specialities in Hebrew Bible and ancient Near Eastern studies, so I present my work for scrutiny with a measure of trepidation. My colleagues who know the field better than I, and whose specialities are more closely related to the content of this course than my own, will undoubtedly want to offer suggestions and corrections. I welcome any such criticisms to help improve the course.

The Jewish-Christian Encounter is listed as a religious studies course, but most of the students who enroll in it come from other disciplines of study. More about the students, the genesis of the course, its organization, the rationale for selecting topics to be included, etc., are discussed following the syllabus.

The syllabus I offer is the one I am developing for the next time I offer the course in the Spring of 1989.

The Syllabus

RELG 383: The Jewish-Christian Encounter
Spring 1989

Carl D. Evans
307 Rutledge

NATURE OF THE COURSE

This course examines the rise of Judaism and Christianity in their classical forms and the encounter between the two religions throughout the centuries. Issues and problems which have emerged in the course of the encounter are placed in context and interpreted in light of their significance for understanding aspects of the Jewish-Christian encounter today.

The four units of study, which are described more fully below, are:

Unit One:	Post-Biblical Judaism and Emergent Christianity
Unit Two:	Rabbinic Judaism in Canonical and Historical Context
Unit Three:	Anti-Judaism in Christianity
Unit Four:	Jews and Christians after the Holocaust

Each of these units focuses on significant "moments" in the Jewish-Christian encounter. The principle of selection is to include those developments which have had far-reaching consequences, positive and negative, in the history of the encounter. In one way or another, each topic included in the course continues to have a significant impact on Jewish-Christian relations today.

COURSE REQUIREMENTS AND GRADE DETERMINATION

Students are expected to read the assigned materials before each session of the class and to engage in thoughtful discussion of the readings. Since the course is designed to be discussion-oriented, class participation is a significant requirement (see percentages below). There will also be mid-term and final exams (both essay) and a project on "recent developments."

The project will be explained more fully in class, but it requires the study of recent official church statements on Christianity's relationship to Judaism and an interview with clergy of the corresponding denominations to ascertain whether, or to what extent, the official church statements are being implemented locally. A paper which presents the student's critical reflection on the document(s) and the interview will be due on reading day. Any student who wishes additional credit may present an oral report of his or her project near the end of the semester.

The course grade will be determined as follows:

Mid-term exam	20%
Final exam	30%
Project	30%
Class participation	20%

The student who chooses to present a project to the class will have 2-5 percentage points added to his or her final grade, depending on the quality of the report.

REQUIRED TEXTBOOKS (available for purchase)

New English Bible with the Apocrypha (Oxford Study Edition)
Jacob Neusner, *From Testament to Torah* (1988)
Jacob Neusner, *Judaism in the Beginning of Christianity* (1984)
Abraham J. Peck, ed., *Jews and Christians after the Holocaust* (1982)
Ellis Rivkin, *What Crucified Jesus?* (1984)
Clark Williamson, *Has God Rejected His People?* (1982)

ADDITIONAL REQUIRED READING (on reserve)

Selections from the following:

Jacob Neusner, *Invitation to the Talmud* (revised edition)
Norman Perrin, *The New Testament: An Introduction*
Rosemary Radford Ruether, *Faith and Fratricide*
Robert Wilkin, *John Chrysostom and the Jews*

SCHEDULE

UNIT ONE: Post-Biblical Judaism and Emergent Christianity

In this unit we examine the varieties of Judaism in the Post-Biblical period, the emergence of Christianity as (initially) a Jewish phenomenon, the recasting of Judaism in response to the destruction of the Temple in 70 C.E., and the emergence of Christianity as an increasingly Gentile phenomenon in roughly the same period. The parting of the ways between Judaism and Christianity, and the consequences thereof, are explored in anticipation of subsequent units of the course.

Week #1

Session 1	Introduction
Session 2	Judaism and Christianity: Heirs of the Hebrew Scriptures Neusner, *Judaism in the Beginning of Christianity,* pp. 9-14 Neusner, *From Testament to Torah,* ch. 1

Week #2

Session 3	The Land and the People of Israel under Roman Rule Neusner, *Judaism in the Beginning of Christianity,* pp. 17-33 Rivkin, *What Crucified Jesus?* pp. 16-37
Session 4	Varieties of Judaism at the Beginning of the Common Era Neusner, *Judaism in the Beginning of Christianity,* pp. 35-44 Neusner, *From Testament to Torah,* ch. 2 Rivkin, *What Crucified Jesus?* pp. 38-55

Week #3

Session 5	Jesus and the Pharisees Neusner, *Judaism in the Beginning of Christianity,* pp. 45-88 Williamson, *Has God Rejected His People?* pp. 11-29
Session 6	Paul and Judaism Williamson, *Has God Rejected his People?* pp. 47-63 Galatians 1-6, Romans 7, 9-11

Week #4

Session 7	Responses to the Destruction of the Temple Neusner, *Judaism in the Beginning of Christianity,* pp. 89-101 Neusner, *From Testment to Torah,* 41-62 Perrin, *The New Testment,* pp. 169-93
Session 8	Parting of the Ways between Judaism and Christianity Neusner, *From Testament to Torah,* pp. 62-65 Williamson, *Has God Rejected His People?* pp. 64-85 John 8-10

UNIT TWO: Rabbinic Judaism in Canonical and Historical Context

This unit presents the thesis that aspects of both continuity and change in the Rabbinic system are evident when its canonical texts are studied in chronological sequence--from the Mishnah to the Tosefta to the Yerushalmi (Palestinian Talmud) to the compositions of Scriptural exegesis to the Bavli (Babylonian Talmud). We read selections from the writings of Jacob Neusner who has pioneered in this type of analysis and consider whether, as he has suggested, the "constancy and change" in the development of the Rabbinic system can be understood as responses to important events in the (increasingly Christian) world of formative Judaism.

Week #5

Session 9	The Mishnah Neusner, *Invitation to the Talmud,* pp. 28-69
Session 10	The Tosefta Neusner, *Invitation to the Talmud,* pp. 70-95

Week #6

Session 11	The Yerushalmi (Palestinian Talmud), Genesis Rabbah, and Leviticus Rabbah Neusner, *Invitation to the Talmud,* pp. 95-166 Neusner, *From Torah to Testament,* ch. 4
Session 12	The Bavli (Babylonian Talmud) Neusner, *Invitation to the Talmud,* pp. 167-270

Week #7

Session 13	What Changes? What Stays the Same? Why? Neusner, *From Testament to Torah,* chs. 5-6
Session 14	Mid-term Exam

UNIT THREE: Anti-Judaism in Christianity

In this unit we take up a variety of issues which are raised by the ways that Christianity appropriated its Jewish heritage and responded to its ongoing encounter with Jews and Judaism throughout the centuries. We study the deicide charge, anti-Judaism in Christian theology, Church Laws and other manifestations of an anti-Jewish ideology within Christendom, and Jewish responses to this tragic history.

Week #8

Session 15	The *Adversus Judaeos* Tradition Williamson, *Has God Rejected His People?* pp. 89-105
Session 16	John Chrysostom, Christian Rhetoric, and the Jews (I) Wilken, *John Chrysostom and the Jews,* pp. xv-94

Week #9

Session 17	John Chrysostom (II) Wilken, *John Chrysostom and the Jews,* pp. 95-164
Session 18	Crucifixion and the Deicide Charge (I) Williamson, *Has God Rejected His People?* pp. 30-46 Mark 14-15, Matthew 26-27, Luke 22-23, John 18-19

Week #10

Session 19	Crucifixion and the Deicide Charge (II) Rivkin, *What Crucified Jesus?* pp. 5-15, 56-124
Session 20	Anti-Jewish Laws, Crusades, Ghettos, Expulsions, etc. Williamson, *Has God Rejected His People?* pp. 106-22 Ruether, *Faith and Fratricide,* pp. 183-214

Week #11

These two films, from the television series "Heritage: Civilization and the Jews" provide the transition to the last unit of the course:

Session 21	Roads from the Ghetto (1789-1917)
Session 22	Out of the Ashes (1917-1945)

UNIT FOUR: Jews and Christians after the Holocaust

In this unit we study the variety of ways Christians and Jews have responded to the Holocaust. The essays we read are written by historians, theologians, and philosophers--Catholic, Protestant, and Jewish--who ask searching questions about the meaning of the Holocaust and the role of religion and institutions in the post-Holocaust age. The final three sessions are devoted to post-Vatican II developments, global and local, in the efforts of many Christian bodies to rethink Christianity's relationship to Judaism and to adjust practices accordingly.

Week #12

Session 23	Jews and Religion after the Holocaust: Jewish Perspectives Peck (ed.), *Jews and Christians after the Holocaust,* preface by Peck and essays by Gottschalk and Eliach
Session 24	Christology and the Church after the Holocaust Peck (ed.), *Jews and Christians after the Holocaust,* essays by Ruether and Conway

Week #13

Session 25 Religious Values after the Holocaust
Peck (ed.), *Jews and Christians after the Holocaust,* essays by Brockway, Greenberg, and Tracy

Session 26 Recent Developments in Roman Catholicism
Handouts
Class Reports

Week #14

Session 27 Recent Developments in Protestant Churches
Handouts
Class Reports

Session 28 Recent Developments in Local Christian-Jewish Dialogue
Handouts
Class Reports

THE GENESIS OF THE COURSE

Teaching is among the many autobiographical activities in which humans engage, reflecting in profound ways the intellectual pilgrimage of the teacher. What teachers teach in the classroom, how they teach their students, and the objectives of the learning process reveal the teacher's state of mind on a given subject at a particular point in time. Inquiring minds must change, however, as new learning and insights force rethinking of previous assumptions.

The ideas which have taken shape in this course began to emerge a number of years ago when certain experiences made me aware that the misunderstandings of Jews and Judaism which pervade our culture are detrimental to Jews and non-Jews alike. That such misunderstandings are detrimental to Jews and their religion is self-evident. One need not know the full extent of such distortions, and the subtle ways they work upon us, in order to recognize that others are harmed when we violate the commandment that says "thou shalt not bear false witness against they neighbor."

But the distortions harm more than those who are misrepresented. They are detrimental to those who harbor the distortions. How so? In the case of Christian misunderstandings of Jews and Judaism, the distortions rob Christians of important aspects of their heritage--which is a way of saying the distortions permit, indeed encourage, an inadequate understanding of Christian history and thought based on presuppositions which are reinforced by attention to only selected pieces of evidence. Christian anti-Judaism in its various manifestations, I am convinced, is as much a problem for Christians as it is for Jews. Perhaps it is more so, because rank and file Christians, unlike their Jewish counterparts, are generally unaware of the problem.

In the mid-'70s I became involved in a local Christian-Jewish dialogue group at the same time that I was beginning my teaching career on the religious studies faculty of the

University of South Carolina. It soon became apparent that the Judaisms that I thought existed, past and present, were unlike the Judaisms that my Jewish dialogue partners revealed to me. My understandings had been shaped by an educational process which had taught me about Jews and Judaism with only limited attention to Jewish history, literature, and religion beyond the Old Testament.

In that earlier period, I realized I had much to learn about post-Biblical Jewish life and culture--and still do--and the development of the present course was my way of learning what I did not know and re-examining what I already knew. Participation in two Summer Institutes for college and university teachers sponsored by the National Endowment for the Humanities has assisted my intellectual grappling with the issues that shape this course. The first of these was conducted at the Jewish Theological Seminary of America and offered an interdisciplinary experience on "Teaching the Post-Biblical Foundations of Western Civilization." The second was held at Brown University on "Teaching about Judaism in the Liberal Arts Curriculum." This experience was also interdisciplinary and had two foci: (a) the development of Judaism in the classical period, especially as disclosed by a chronological study of the canonical literature of Rabbinic Judaism from the Mishnah to the Bavli, paying particular attention to what changes and what stays the same from text to text; and (b) the building of bridges between the study of Judaism in its formative stages and related disciplines of inquiry. Units One and Two of this syllabus have been shaped profoundly by these experiences, for which I am grateful.

The intellectual pilgrimage on which I embarked more than a dozen years ago continues to beckon me into new areas. Not only is this course still in the process of evolving, but study of the Jewish-Christian encounter has changed what I do in my other courses--and they are primarily in Hebrew Bible, for which my training better equipped me!

THE STUDENTS

A course of this nature without significant Jewish-Christian encounter in the classroom would miss rich opportunities for learning. I have sought from the beginning, therefore, to assure that the composition of the class would reflect roughly equal numbers of Christians and Jews. This is not easy to do, especially at a university with a Jewish student population of less than two percent. Each time I offer the course I make a special effort to recruit Jewish students, and also encourage Jews in the community to join in the learning experience. Reform and Conservative Jews have taken the course, but the first Orthodox Jew has yet to sign up. The enrollment has ranged from a dozen to twenty-nine, and the ratio of Christians and Jews has never been unusually lopsided. For whatever reasons, however, few Jewish students sign up for the course without encouragement from me or someone who has taken the course.

The Christian students are predominantly evangelical Protestants, but a typical class is apt to have several mainline Protestants, perhaps a Fundamentalist or two, and a few Roman Catholics. On occasion a Greek Orthodox Christian has taken the course.

Despite the diversity of Christian and Jewish affiliations, it is rare that a student enters the class with much understanding of the issues before us. The exception is the mature student who enrolls because of personal interest or involvement in Jewish-Christian dialogue in the community. In a very real sense, therefore, the course offers the first serious opportunity for Jewish and Christian students to grapple with the issues that have shaped the Jewish-Christian encounter over the centuries. Students have described the experience as an intellectual pilgrimage in much the same way as I have described above.

THE ORGANIZATION OF THE COURSE

In a course of this nature careful choices must be made about what to include and what to leave out. I have used the term "encounter" to guide the choices. Included are issued which have surfaced when religions and their adherents encounter each other in ways that create interesting responses--responses that introduce novelty or variety, and responses that have far-reaching effects upon a religion and its adherents. I have also included encounters of Jews and Christians with events which have happened in their histories--such as the destruction of the Temple in 70 C.E. and the Holocaust. In these cases, the encounters produce responses to a crisis which calls for a rethinking of religion. Focusing on the novelty and variety of responses to these encounters runs the risk of suggesting what is obviously not true--namely, that everything changes and nothing stays the same. Thus, in each unit of the course I devote either one session or parts of several sessions to the question of what stays the same in a religion as it undergoes changes through encounters with others in its world.

The course introduces historical perspectives to address the issues which have taken shape around Jewish-Christian encounters. Everything has antecedents, even that which is novel is novel in relation to something which has preceded it. The historical probing is essential to comprehend what changes and what stays the same. Since the issues discussed influence the way Jews and Christians think and act in our time, as illustrated by the inclusion of these issues on the agenda of Christian-Jewish dialogue groups today, the historical probing is also essential to teach us the lessons of history. We have much to learn from our past, and ignorance of it prevents us from engaging each other constructively in our encounters today.

Even though the issues discussed are current in today's Christian-Jewish dialogue, they did not emerge at the same time in the past. Thus each unit of the course focuses on a collection of issues which surfaced during roughly the same historical period, and the periods are arranged chronologically. This arrangement is intended to raise, without always answering, questions about the roots of this or that. For example: to what extent, if at all, did uncorrected anti-Judaism, carried over from previous centuries, contribute to the poisoned atmosphere of anti-Semitism in which the Holocaust occurred?

PROJECT ON RECENT DEVELOPMENTS

Each student is required to work on a project on "recent developments." This project focuses on official church statements on Judaism or Christian-Jewish relations. The objectives of the project are three: (a) to analyze and critique a statement or a series of statements in a particular church tradition--the Christian students are encouraged to choose their own traditions; (b) to discuss the statement with at least three members of the clergy of that tradition in the community, with particular interest in how the statement is being used and whether its recommendations are influencing congregational life; and (c) to reflect on the unfinished agenda after the official statements are adopted.

Roman Catholic statements are especially recommended because in this tradition a sequence of documents can be studied to see the development of official thinking on the central issues. The principal documents are *Nostra Aetata* (1965), *Guidelines and Suggestions for the Implementing the Conciliar Declaration Nostra Aetata* (1974), and the "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" (1985); and they are most instructive when studied as a sequence of documents within the same tradition. *Nostra Aetata,* for example, neglects to mention anything about the ongoing religious tradition of Judaism beyond the Biblical period. The *Guidelines,* however, begin to correct the omission by acknowledging that "the history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition" (III, 7). In the more recent "Notes" an entire section is devoted to "Judaism and Christianity in History" in which the following statement occurs: "The permanence of Israel (while so many ancient peoples have disappeared without a trace) is a historic fact and a sign to be interpreted within God's design...accompanied by a continuous spiritual fecundity, in the rabbinical period, in the Middle Ages, and in modern times" (VI, 25). This kind of study is eye-opening to Jewish and Christian students alike, as it creates the sense of significant progress even while the realization of a large unfinished agenda remains.

Another recent development to which students are introduced near the end of the course is the work of Christian-Jewish dialogue on national, regional, and local levels. Some of the mature students who take the course are often veterans of the dialogue, at least in the local community. When scheduling permits, students are encouraged to attend a session of a local dialogue group. The handouts include materials such as brochures of the National Workshop on Christian-Jewish Relations or programs of meetings of the Christian-Jewish Congress of South Carolina. These materials illustrate the issues which Christians and Jews are talking to each other about, and give another way to gauge the progress that is being made.

HOW SUCCESSFUL IS THE COURSE?

Student reaction to the course is generally very positive. The enrollment is usually small enough that the classroom becomes a setting for dialogue, and the issues of the course can be counted on to stimulate spirited discussions. While one semester is not long enough for the typical student to become an expert in the dialogue, the experience generally succeeds in teaching students to respect the religion of others and in making students sensitive to the dangers of stereotyping and misrepresentation. These results in themselves are gratifying, but perhaps even more exciting is the awakening of Jews and Christians to their own traditions. New understandings, fresh perspectives, and urgent challenges emerge for Jews and Christians alike as they ponder what it means to be Jewish or Christian.

The most significant learning for Christian students clearly occurs in their encounter with the tradition of anti-Judaism in Christian thinking and practice. For Christians this is "an unfamiliar story," to use Clark Williamson's apt expression, and the encounter with it often causes pain and anguish. Jewish students, on the other hand, may not know the details of the story but they are aware of the impact of this tragic history on the Jewish people. The process of rethinking many aspects of the "teaching of contempt" begins at this point in the course, providing a useful context for the later examination of official church statements which address many of the same issues.

For Jewish students the most eye-opening part of the course is the project on recent developments. They are often unaware that major strides have been taken to eliminate anti-Judaism from Christian theology and church practice and thus find some of the official church statements to be a source of real encouragement. On the other hand, they inevitably express impatience with the slow pace of change, and on occasion experience great disappointment when they discover that local clergy are often unaware of, or uninterested in, the official statements of their denominational leaders.

Beyond these considerations, however, I have found that all students emerge from the course with a deeper understanding of the nature of religion, especially of the dynamics of constancy and change in a religion's encounter with other cultures and historical forces. At least some students always express surprise at the discovery that Judaism or Christianity has adapted this practice or that belief from the other. This realization leads to a renewed appreciation of the vitality of religion as it responds and adapts to serve the interests and needs of its adherents.

Whatever successes the course can claim, there are no doubt many problems with it. But despite the shortcomings, I always feel that significant learning takes place in it. And I learn, too. Because that is always the case, each time the course is offered it is revised to reflect the new insights and understandings.

ISRAEL: THE THEMES OF LAND AND STATE IN TEACHING CHRISTIAN-JEWISH RELATIONS

by

Robert A. Everett and Bruce R. Bramlett

A college-level course on Jewish-Christian relations, which aims at introducing students to the contemporary encounter between Jews and Christians, must allow for a number of sessions on Zionism, the establishment of the state of Israel, and the theological implications of the state. This is the case for a number of different reasons. First, and quite simply, Israel is of paramount importance to the whole of the world Jewish community. Thus, any serious interfaith discussion must be prepared to examine the importance of Israel for Jews.

Secondly, to organize a course which avoided this issue would not only leave students ignorant about a major theme in the modern dialogue, it would succumb to an aberration common to the western intellectual tradition arising from western philosophic idealism. Any attempt to consider "religion" as some sort of disembodied ideational structure isolated from its foundations in human social history is particularly destructive to any endeavor to appreciate the religious communal life of another people, especially that group's self-identity. In the case of Judaism, this is singularly true.

Finally, and of equal importance, the issue of *the land* is precisely one of the more salient historic and theological points of contention between Jews and Christians. The argument that the question of Israel is political and not religious, and therefore inappropriate to a course on Jewish-Christian relations, fails to apprehend the centrality of the image of *the land* which permeates the Jewish tradition in all its facets. If one really wants students to grapple with the most salient issues which affect Jewish-Christian relations, Israel must be high on the agenda.

The question of how a piece of land known as Israel has functioned in the development of Judaism and the Jewish people is of pivotal importance in helping non-Jewish students understand the Jewish experience. Yet, *the land* is a particularly difficult aspect of the Jewish tradition for non-Jews to appreciate. Christianity simply has no parallel in its experience which so closely identifies land and peoplehood, religion and politics, faithful piety and societal ordering. The geo-political dimension of Jewish theological self-understanding has proven itself to be a powerful stumbling block within the Christian community to productive conversations with Jews. This may be particularly true for Christian students who may have been raised in a tradition which has tended to spiritualize the material and geo-political images replete within the Hebrew scriptures. Allegorization remains the primary hermeneutical tool utilized by the Church in appropriating the Jewish scriptures for Christian use. Christians often see the Jewish attachment to *the land* as a distorted literalism which perverts "religious" concepts into a crass materialistic nationalism. Thus, the notion of *the land* in Judaism is transformed into a concept of the "Holy Land." The earthly city of Jerusalem becomes the "Heavenly Jerusalem." Consequently, any contemporary Jewish desire to secure actual political sovereignty over the historic homeland of the Jewish people may be quite difficult for Christians to accept.

Certainly, one of the key problems to be addressed is the distinction made between Judaism's view of the land as the "Promised Land," a land of ultimate importance and value, an integral part of the covenant between God and the Jewish people; and the Christian concept of the "Holy Land." For Christians, the land is holy because it was the location in which the person of Jesus lived and died.

W. D. Davies noted:

> In the end, where Christianity has reacted seriously to the *realia* of Judaism, whether negatively or positively, it has done so in terms of Christ, to whom all places and all space, like all things else, are subordinated. In sum, for the holiness of place, Christianity has fundamentally, though not consistently, substituted the holiness of the Person: it has Christified holy space.[1]

This Christian notion has never been a concept which encompassed anything like the Jewish idea of return and settlement or the all-pervading religious centrality possessed by no other land. The strong emotional attachment to the land on the part of most Jews today, regardless of their political views about any particular Israeli government, is something most Christian students need explained to them. Regarding this topic, two books to be consulted are James Parkes, *Whose Land: A History of the Peoples of Palestine* and Abraham Heschel, *Israel: Echo of Eternity.*

The concrete reality of the state of Israel offers the teacher an opportunity to introduce students to some of the important thematic constellations of Jewish thought and the implications of the centrality of the image of *land* upon the Jewish tradition. One such theme is the vital concept of covenant in Judaism.

The *land* is the unifying concept which incorporates Israel's understanding of her God as a God who is faithful to promises made and her obligations in relationship to that God. In this context, one might note that the giving of Torah at Sinai only attains God's full intention and purpose in the Biblical scheme when Israel enters the land promised to their forbears. Even the Exodus which is the founding event for Jewish self-identity, the leading of a people out of the oppression of slavery and rootlessness, only achieves its complete realization when Israel reaches the "promised land" of God's people in eretz Israel (c. f. Deuteronomy 6-8). Walter Brueggemann, in his work entitled, *The Land,* notes "It is the land that provides the central assurance to Israel of its historicality, that it will be and always must be concerned with actual rootage in a place which is the repository for commitment and therefore identity."[2]

The course might also explore the role which *land* plays in the developing Jewish religious tradition of law (Halakah). For Jewish life, obedience to Torah, God's "Way" for the chosen people, can only be fully expressed under conditions of landedness. This includes the large number of ritual and communal practices rooted in Israel's agricultural setting which are impossible to perform outside of eretz Israel and yet which are deemed essential to complete Jewish consciousness.

Judaism's entire structure of social ethics is founded upon the structures of daily social life in a Jewish society attached to the land. James Parkes, a leading Christian scholar in the relationship between Christians and Jews observes:

> The intimate connection of Judaism with the whole life of the people, with its domestic, commercial, social and public relations as much as with its religion and its relations with its God, has historically involved an emphasis on roots in physical existence and geographical actuality such as found in neither of the other two religions (Christianity and Islam). The Koran is not the history of the Arab people; the New Testament contains the history of no country...But the whole religious significance of the Jewish Bible—'the Old Testament'—ties it to the history of a single people and the geographic actuality of a single land. The long religious development which it records, its law-givers and prophets, all emerge out of, and merge into, the day by day environment. Its laws and customs are based on the land and the climate of the land; its agricultural festivals follow its seasons; its historical festivals are linked to events in its history—the joyful rededication of the Temple at the feast of Hanukkah, the mourning for its destruction in the month of Ab, and above all the commemoration of the original divine gift of the land in the feast of Passover. The opening words of the Passover ritual conclude with the phrase: 'Now we are here—but next year in the land of Israel; now we are slaves, but next year may we be free men.' And the final blessing is followed by the single sentence, 'Next year in Jerusalem.'[3]

Another important theme of Jewish thought is that of exile and return. In this, *the land* plays a vitally important role in providing the framework within which this key to Jewish history and survival is to be found. The exilic experience of the Jews, going back to the Babylonian captivity, provided a profound experiential source for the development of the particularly Jewish religious concepts of repentance and renewal. Exile was always understood and made bearable by constant reference to the land of Zion and the hoped for restoration to the land of promise. Psalm 137 provides the classic expression of this experience.

Intrinsic to Jewish life formed by the experience of the "promised land" as a dialectic between exile and return, is the development of Jewish hope. Faith in the promises of God, in the presence of God even in the midst of the despair of exile, formed the core of Israel's hope for the future. The dialectic between the diaspora and the land over centuries of Jewish life and the theme of exile and return link the Land and Jewish messianic hopes. The future was always one of concrete restoration, never quite losing touch with historic realities, even in periods where apocalyptic awakenings stressed the cosmic and seemingly "other worldly" aspects of those messianic hopes. It is precisely this connection between land, covenant, and future hope which prevented Jews from escaping the historical realities and moral demands made upon them in the realm of time and space. Judaism never yielded to the temptation of Christianity. Brueggemann writes "An inordinate stress on covenant to the neglect of land is a peculiar Christian temptation and yields to a space/time antithesis."[4] Jewish messianism and its connection to land and history thus keep Jewish hope within the realm of history.

The theme of exile and return also offers insight into the Jewish perception of the relationship between eretz Israel and the communities of Jews in the diaspora. The constant dialectic between the Jewish diaspora community and the Jews of Israel is a key to understanding Jewish history. "The diaspora community feeds into the heart of Jewry in Israel the experience, spiritual, cultural, social, and material which it garners in its life with the gentile world. Israel feeds back into the diaspora community the same experience digested and transcended by the values inherent in the Jewish way of life.[5] Making students aware of this historical dialectic in Judaism also helps to explain both the centrality of the land and the reason why not every Jew lives in the state of Israel. Neither assimilation nor extreme nationalism need be seen as the only Jewish alternatives in modern world which includes Israel.

The use of the land tradition could be employed to explain the importance of community in the Jewish tradition. The whole concept of "peoplehood," essential to Judaism, is often a mystery to Christians. The Jewish concept of a covenant with God, which involves an entire people, includes within it the idea of a *land* in which Israel is both a nation and a people. The Christian emphasis on a personal faith commitment makes it difficult for Christians to understand this communal aspect of Judaism. This often proves a topic of serious discussion between Jewish and Christian students but as Parkes wrote, "The nature of Judaism is such that, in all his wanderings each individual Jew was conscious that he was a member of a single people—he would not have understood had he been asked whether that people constituted a religious or national community—and that the fulfillment of his own destiny was inextricably bound up with the safety and restoration of his people.[6] The role which *the land* played in forming the hopes of Jewish communal restoration is an essential point to be made.

When one shifts the focus to the modern period, in reviewing the events which led up to the establishment of the state of Israel, it is important to make the student aware of the continuity of Jewish life in the land before 1948. There is a tendency, even among knowledgeable Zionists, to give the impression that until the nineteenth and early twentieth centuries, Jews did not live in what was called Palestine. Such an impression leads to the notion that Jews took land which wasn't theirs in an imperialistic war. This idea often manifests itself in the argument that the establishment of the state of Israel was promoted by the western powers in response to the Holocaust and that Zionism is nothing more than the intrusion of western imperialism into the middle east.

The whole issue of how the state came into existence is a complicated one which often involved a clash between Jewish rights and Arab rights. An extended discussion of this conflict would take the class far afield. What remains important to stress is the fact that Jews have been living in the land of Israel for over 2500 years. While their numbers varied depending upon historic conditions and the whims of various rulers, the link between the Jewish people and the land has *never* been severed. The Jewish population of the land of Palestine was always considered to be the ambassador of the Jewish people and was a physical reminder of the promise of God that their long awaited return to the land of Zion would some day be affected.

The events of the Holocaust are indeed pertinent to any perceptive interpretation of the Jewish people's preception of the state's existence. They are, however, not causal. To understand the traumatic impact of the loss of one third of world Jewry is to grapple with the meaning of the state of Israel for Jews at their most profoundly theological levels. Emil Fackenheim, a Jewish philosopher, has made the claim that Jewish survival after Auschwitz is for the Jewish people tantamount to a 614th commandment: a new revelation of God to the people Israel. The state of Israel is the concrete embodiment of the Jewish people's response to that commandment and therefore becomes a sacred event in Jewish history, no less than the Exodus, exile, or the destruction of the second temple. Fackenheim notes that under these conditions, "secularist and believer inhabit the same world, and there is in this age hope and despair both within faith and without it."[7]

The fact that the Jewish quest for and return to the land took the form of a nineteenth-century political movement like Zionism needs to be properly understood as an accident of historical timing rather than necessity. What is essential is how Zionism manifested impulses long in existence within Judaism, and how the historical situation of Jews in the twentieth century simply contributed to its manifestation at this particular time. It is simply not the fact that Jews suddenly appeared in 1948 to take land away from Arabs; Jews had never left the land! That Zionist immigrants increased the Jewish population is no more nefarious that the fact that the Arab population also grew via immigration during that time. Jewish immigration simply strengthened the presence of those ancient communities who began to reclaim the land, not from settled Arabs but from the desolation of uninhabited deserts and swampland. Jewish development of the land was always seen as a sacred duty and responsibility in response to the God of history who had allowed them the privilege of return. Setting this part of the historical record straight is quite an important part of the discussion concerning the modern state of Israel.

One serious philosophic problem which the state of Israel raises for modern scholars is that it refutes the western bias of separating the "sacred" and the "secular." This dichotomy, which presumes that the religious and political spheres occupy distinctly divergent realms of historicality, encounters an anomaly in the state of Israel. This accepted western dichotomy is challenged in the face of a state which functions as a modern democratic state but within a comprehension of statecraft derived from the realm of the "sacred." Not only is it difficult to understand the Jewish concept of "peoplehood," but its amalgamation into a modern nation-state (which also chooses to live as a western democracy) provides a unique model which cannot easily be compared to other western societies. As already noted above, the sacred character of the state for most Jews arises from deep within the wellsprings of their own theological self-understanding.

The reality of the state of Israel also confronts western academic scholarship with a deeply troubling historiographic problem. The very fact that it is necessary to remind modern western students that Jews have had a continuous history which "parallels" that of the rest of western civilization or that Jews have consistently attached themselves to eretz Israel is due in part to a serious historiographic problem. In the teaching of western civilization courses there is usually little or no reference to a peculiar history of the Jewish people. The Jewish story has simply not been told in university classrooms despite the fact that Jews have played an enormous role in the growth and vitality of western civilization. A partial reaction to this problem might be found in the fact that the intellectual tradition of the west developed out of the Christian Churches' doctrinal beliefs about the reality of the Jewish people. In such a context, the traditional anti-Judaic polemic of the church associated with what Jules Isaac called "the Teachings of Contempt"[8] denied that the Jewish people had any valid history after Christianity began. Jews have been, by and large, an "invisible" people in western intellectual history despite their powerful presence throughout its development.

Any course on Jewish-Christian relations must also deal with the troubling issue of the Christian antisemitic tradition. Students are often appalled by what they read concerning Jews and Judaism in such great Christian writers as the early church Fathers, Augustine, and Martin Luther. Even the gospels themselves already evidence strong polemical tendencies which are slanderous of Jews. The reality of the Jewish state is an extremely useful tool for grappling with questions relating the return of the Jews to sovereignty and power and how this affects Christian theology today, particularly in light of its past theological tradition.

One historically important theme in Christian antisemitism has been the notion that Jews are under an eternal curse of God for their role in the death of Jesus. According to the Christian interpretation of the events, the destruction of the second temple and the Jewish banishment from the land of Israel manifested in the diaspora are understood as signs of that curse. The classic example of this polemic is found in Augustine's "Reply to Faustus, the Manichean." He wrote that, "the unbelieving people of the Jews is cursed from the earth, that is, from the Church, which in the confession of sins has opened its mouth to receive the blood shed from the remission of sins by the hand of the people that would not be under grace, but under the law. And this murderer is cursed by the Church." Also, "Here, no one can fail to see that in every land where the Jews are scattered, they mourn for the loss of their kingdom, and are in terrified subjection to the immensely superior number of Christians."[9] The slanderous image of the wandering Jew has roots in this teaching.

A contemporary version of this same theme is found in a passage from Dietrich Bonhoeffer who states that, "the Church of Christ has never lost sight of the thought that the 'chosen people' who nailed the redeemer of the world to the cross must bear the curse of its action through the long history of suffering."[10] This notion is at the heart of what has been termed the Christian "theology of victimization," in which Jews are to be suffered in the world as long as they remain in their "appropriate" (i.e., powerless, subservient and second-class) status. They are to be witnesses to God's wrath. This obviously precludes any situation in which Jews live in autonomous dignity and in control of their own destiny. The reality of the state of Israel is therefore a usurpation of a position within the world from which God has barred them. It is therefore an affront to both God and the church.[11] Any serious course in Jewish-Christian relations must deal squarely with this aspect of Christian theological response.

The writings of two major Protestant theologians, A. Roy Echkardt and Paul Van Buren, have begun to address this and other issues surrounding the reality of the state and Christian theology. They not only provide us with illustration of the problems Christians face but also suggest some sound foundations for future scholarly revaluation on this issue. Their views help to clarify why the state of Israel presents such an important question to the Christian community. First A. Roy Eckardt writes:

> The conflict in the Christian world over a special mission to Jews is relatively mild in comparison to the internal Christian conflict respecting Israel. Overall Christian ambivalence to Zionism and the Jewish state reproduces the Christian ambivalence toward Judaism and Jewishness that we first noted in chapter two. The refusal or inability of some Christians to accept the state of Israel is a twentieth century variation upon the traditional Christian denial of Jewish rights and integrity. The treatment of Israel as a nation very largely recapitulated the treatment of the Jewish people throughout Christian history. Insofar as anti-Zionism and anti-Israelism reject the right of Jewish collective

> self-determination, while supporting other laic and national collectivities, they incarnate antisemitism.... The rationale of Christian anti-Israelism manifests both religious and extra-religious aspects. From an anti-Zionist point of view, the state of Israel incarnates characteristic Jewish effrontery. Did not "our Lord" prophesy doom upon an unbelieving Jerusalem, with the promise that "this people is to be carried captive into all countries" (Luke 21:5-6, 20-26)? The Jewish people's rejection of Christ dictates that they wander ceaselessly as pariahs amongst the nations. And since they have not (yet) turned from their sin and accepted Christ, their Zionist case lacks any legitimacy.[12]

In light of this critique of Christian anti-Zionism, Eckardt points out that there is a growing movement, which he calls "Christian reformism," which seeks to reinterpret Christianity in such a way that Zionism and the state of Israel are endorsed and supported, both politically and theologically. While he is explicit in rejecting what he terms "territorial fundamentalism" (the assumption that the Jewish people possess the land absolutely because of an absolute divine fiat), believing that "no human right can ever be so construed as absolute,"[12] Eckardt is very clear in supporting the idea that "Israel is a special event within the spiritual life of the Jewish people *and the Jewish people alone*.... On this position, the return of Israel to its land can perhaps be read as an instance of the laughter of God (Ps.2:4-6) at those who fabricated the horror tale of Jewish wandering because of the "rejection" of Christ.[13]

Paul van Buren offers a similer critique of Christian theology regarding the reestablishment of the Jewish state. Van Buren maintains that the Church must reclaim the Protestant ideal of "Ecclesia Semper Reformanda," and that it must do so in light of its new encounter with Judaism. He writes:

> The situation of the church today is particularly defined by two related facts which together pose a more serious challenge to the church than the corruptions of medieval Christendom and the new acquisition by ordinary believers of the Bible in their own language. Those facts are the establishment of the Third Jewish Commonwealth, the state of Israel, and the acknowledgement by the church, beginning with the Second Vatican Council, that the covenant between God and the Jewish people is eternal, that the Jewish people today are the descendants of Israel of old and the living heirs of the living covenant of the living God. These two facts create a new situation for the church, for never in its history has it been confronted with Jewish sovereignty in its own land, and not since some time in the late first century has it acknowledged the Jewish people to be Israel in its enduring covenant with God.[14]

Van Buren believes that the state of Israel raises a variety of questions for Christianity, particularly concerning the proper understanding of the political order, the theological and political significance of power, and the theological and political meaning of the covenant between God and Israel.[15] He also believes that the state of Israel requires the church to reform the ways in which it understands Jewish scripture and to confront the continuing problem of Marcionism/Gnosticism in the church. The reality of Israel demands that the covenant be rethought now that Jews have returned to the land and established themselves by political and military means, the Third Commonwealth, the state of Israel, without waiting for a "mighty act of God." He sees this as a challenge to Christian theology's emphasis on faith by "grace alone."[16] Clearly, for van Buren, the state of Israel presents Christian theology with a remarkable challenge, one with which a class in Jewish-Christian relations might grapple profitably. In summary, Israel, both as *land* and *state* provides a rich resource for teaching Jewish-Christian relations. As we have seen, a wide variety of issues which lie at the heart of the contemporary Chistian-Jewish encounter relate directly to the image of *land* and the reality of the state. Israel could function either as the constant theme of reference throughout a course or at least as a primary focus for a large block of intensive study. Without doubt, Israel is absolutely essential for any meaningful discussion concerning Jewish-Christian relations. The instructor will have a problem only in deciding just how to initiate the subject and what limits he/she will put on the exploration of the wide ranging possibilities which the themes offer.

NOTES

[1] W. D. Davies, *The Gospel and the Land,* (Berkeley: University of California Press, 1974), p. 368.

[2] Walter Brueggemann, *The Land,* (Fortress Press: Philadelphia, 1977), p. 5. Brueggemann is one of the few Christian scholars to take the theme of the land in Judaism as a serious study. This work merits the attention of anyone interested in teaching about this subject.

[3] James Parkes, *Whose Land? A History of the Peoples of Palestine,* (Harmondsworth: Penguin Books, 1970), p. 137.

[4] Brueggemann, *Land,* p. 187.

[5] James Parkes, *End of an Exile: Israel, the Jews and the Gentile World,* (Valentine Mitchell: London, 1954), p. 171.

[6] Ibid, p. 5.

[7] Emil Fackenheim, *God's Presence in History: Jewish Affirmations and Philosophical Reflections,* (Harper Torchbooks: New York, 1970), p. 61. Fackenheim has been a leading exponent within Jewish philosophy for a renewed understanding of the "Jewish return into history," which he understands to have resulted directly from the events of the Holocaust. This is a very different notion than the cynical view which proclaims that the state of Israel is the western response of guilt for its complicity in the Holocaust. No responsible Jewish scholar would agree to such a statement.

[8] Jules Isaac, *The Teaching of Contempt: Christian Roots of Antisemitism,* (Holt, Rinehart and Winston: New York, 1964).

[9] Augustine, "Reply to Faustus, the Manichean," in *Disputation and Dialogue,* ed. Frank E. Talmage, (KTAV: New York, 1975), p. 29 & 31.

[10] Quoted in Robert A. Everett, "A Reply to Hyam Maccoby's *The Sacred Executioner,*" in *The Origins of the Holocaust: Christian Anti-Semitism,* edited by Randolph L. Braham (Social Scientific Monographs: Boulder, 1986), p. 34.

[11] Robert A. Everett, "Zionism, Israel and Christian Hope," in *Reflections,* Yale Divinity School, April, 1985.

[12] A. Roy Eckardt, *Jews and Christians: The Contemporary Meeting,* (Indiana University Press: Bloomington, 1986), p. 74-75, 78.

[13] Ibid., p. 79.

[14] Paul van Buren, "Ecclesia Semper Reformanda: The Challenge of Israel," in *Faith and Freedom: A Tribute to Franklin Littell,* ed. Richard Libowitz, (Pergamon Press: Oxford and New York, 1987), p. 120.

[15] Ibid., p. 121.

[16] Ibid., p. 124.

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ON THE STUDY OF ANTISEMITISM IN THE UNIVERSITY CLASSROOM

by

Alan Davies

For more than a dozen years, I have taught a course on the religious and cultural roots of antisemitism at the University of Toronto. Without any real models to copy, it was necessary to invent a syllabus, which I proceeded to do in an experimental fashion. Gradually, however, the course evolved into a higher form, in which it has remained more or less ever since. The result is a study in the history of ideas, beginning in the pre-Christian pagan world and ending in the post-holocaust twentieth century. Much attention during the first term is bestowed on the New Testament and the problem of anti-Judaism in its pages. Invariably, this is the most difficult part of the course to teach, both because of its complexity and because of the radically different feelings and assumptions with which Jewish and Christian students approach the material. Paul, in particular, seems to stir powerful emotions on both sides: was he a villain or a hero, a monster or a saint? Once these dangerous shoals have been navigated, we move into the classical era of Christain theology, concentrating on the *adversus Judaeos* polemics of the church fathers. My object is to describe the step-by-step elaboration of an anti-Jewish ideology throughout the first five centuries. It is necessary to explain each phase carefully.

I spend somewhat less time on the Middle Ages than I should, partly because I am not a mediaevalist, and partly because I would never reach the modern era otherwise. The highlight of the mediaeval section is an illustrated lecture by a member of the Fine Arts Department on images of the Jews and Judaism in the religious art and sculpture of the epoch. When we reach the Reformation era, Martin Luther's anti-Jewish diatribes receive special attention. Once or twice, I have arranged for guest lectures on the changing perceptions of Protestant art (e.g., Rembrandt) in the post-Reformation period. Voltaire and the French Enlightenment come next, followed by a fairly detailed analysis of the roots of modern secular antisemitism in (a) the rise of European nationalism (b) the rise of racism (the Aryan myth) and (c) the rise of Social Darwinism. Political antisemitism in France and Germany constitute the next subject, leading into twentieth-century fascism and the Nazi phenomenon. I do not discuss the holocaust, however; an entire course on the latter is offered by the Department of History. My course concludes with a lecture on antisemitism in Canada and its recent manifestations (i.e., the 1985 trials of Ernst Zündel and James Keegstra).[1]

I teach by means of both lectures and seminars. The lectures are at the beginning of the week and the seminars follow two or three days later (the class is divided into segments of about fifteen students each). Rather than rap-sessions, the smaller groups are highly structured examinations of primary materials in the history of antisemitism, carefully selected in order to supplement and complement the lectures. We start with the key books of New Testament *(Matthew, John* and the Pauline corpus), continue with the anti-Jewish tracts of the church fathers *(Epistle of Barnabas,* Justin Martyr's *Dialogue with Trypho,* Tertullian's *Answer to the Jews,* John Chrysostom's notorious sermons on the Jews, another sermon by Augustine), a mediaeval document or two, and finally at the end of term, Luther's *On the Jews and their Lies*. In recent years, I have also included a seminar on anti-Judaism in the *Qur'an*. This is the only point at which I step outside the western tradition.

During the second term, when I turn my attention to the modern era, the seminars deal with Karl Marx *(On the Jewish Question)*, Richard Wagner *(Judaism in Music)*, Friedrich Nietzsche *(Genealogy of Morals)*, Edouard Drumont (*La France Juive*--if I can find a student able to read French), H. S. Chamberlain *(Foundations of the Nineteenth Century)*, August Röhling (*Der Talmudjude*--if I can find a student able to read German), *The Protocols of the Elders of Zion*, Werner Sombart *(The Jews and Modern Capitalism)*, Henry Ford *(The International Jew)*, the radio addresses of Father Charles Coughlin, and Arthur Butz's new antisemitic classic *(The Hoax of the Twentieth Century)*. For a theoretical exercise, and because of the fame of the authors, we also examine the ideas of Jean-Paul Sartre *(Anti-Semite and Jew)* and Hannah Arendt *(Eichmann in Jerusalem)*.

Each student is responsible each term for a thirty or forty minute oral presentation on an assigned text, followed by class discussion. My standards are quite rigorous, and I expect as detailed an exposition and analysis as is possible within the time restraints. As always, students can be either brilliant or the reverse, and I have heard both; most, of course, fall somewhere in between. Usually, I confine my own remarks to the last five minutes of the hour, unless the presentation is so weak or ill prepared that I am forced to intervene in order to rescue the seminar. But this seldom occurs. In general, the results are at least edifying. In general also, the second attempt produces a more successful result than the first, as practice makes perfect. For some reason, seminars of this type are uncommon at the undergraduate level at the University of Toronto, despite its links to British pedagogy.

Although the majority of the class is always Jewish (the course is cross-listed in our Jewish Studies Programme), I have noticed an increasing number of non-Jewish students in recent years: a hopeful sign. The study of antisemitism is of interest to more than the Jewish community alone, partly because it fits in with the study of such subjects as totalitarianism and fascism in the twentieth century, and partly because of its Christian ramifications. Many Catholics and Protestants seem willing, even eager, to re-examine their own religious traditions with a critical eye, confronting the serious intellectual and moral issues involved. No one can dig deeply into the New Testament, classical Christian theology, and the history of Christendom without encountering the dark, pathological side of the Jewish-Christian symbiosis and, for pious Christians, the discovery is not pleasant. Nevertheless, most--I am, of course, speaking only of my own students--have not evaded the problem. Only a few religious conservatives (more Protestants than Catholics) have felt threatened enough to retreat into silence, or to flee altogether. On the other hand, one of the most receptive students I can remember was a member of the People's Church, an extremely fundamentalistic congregation in Toronto; consequently, generalizations do not always hold. To confront with honesty the ambiguities and dilemmas of her inherited belief-system was a catharsis.

Occasionally, usually at the beginning, I have sensed some Jewish-Christian tensions in the class, but no serious antagonism has ever erupted. I suppose the fact that the instructor is a Christian tends to reassure the Christians. As far as the Jews are concerned, while one or two regard me with suspicion each year, assuming that I must have a hidden agenda of some description (perhaps to convert them), most seem to accept me without reservation. After all, it *is* a university class. Interestingly, before the year has ended, as a result of the willingness of their Christian classmates to deal with the Christian tradition objectively, acknowledging its anti-Jewish aspects as an enduring problem for Christianity, some of the Jewish students revise their own attitudes toward Christianity. No longer do they view it in a wholly negative light. Several have told me that their initial hostility has been ameliorated; some have expressed surprise that the New Testament is so Jewish and so fascinating. Instead of the implacable enemy of the Jews, the Christian church is seen as a religious ally, the repository of another version of the ancient biblical faith. One rather gifted Jewish student a number of years ago, intensely hostile to Christianity at the outset, suddenly changed his tone completely, asking me to examine a play that he had composed on the holocaust in case it contained anything offensive to Christians! His play was staged later in one of the Toronto theatres, and enjoyed a modest success. I attended the opening night with my wife at his invitation.

I did not have this result in mind when I designed the course, but I regard it as a happy by-product, and a token of progress. After all, courses on the aetiology of antisemitism are no longer novelties in North American universities, although the change is recent. Naturally, it is still a difficult subject to teach, and full of pitfalls. If, for Christians, the emotional temperature rises when the New Testament is dissected, for Jews, the same thing happens when we arrive in the middle of the twentieth century. Not surprisingly, the topic that generates the most heated debates is Hannah Arendt's analysis of the banality of evil during the Third Reich (this is as close as we come to discussing the holocaust). Her attempt to reduce the Nazi expert on the Jewish question to ordinary human proportions invariably touches a raw nerve, especially if anyone has personal or family memories. Once, a young Jewish woman broke down. However, without Arendt's (and Sartre's) philosophical musings about the problem of evil and its antisemitic manifestations, the course would lack an important dimension.

Because students are students, there are always a few who want to inspect the banality of evil at close range. From time to time, the suggestion is made that I invite a self-professed antisemite to address the class, but I always reject this advice. Not that I could not find one--Toronto has one or two historical revisionists who would probably welcome the opportunity to expound their views in a university classroom--, but I regard the idea as intrinsically bad. Quite apart from the group dynamics of such a situation, the antisemitic worldview should not be accorded a respectful hearing as if it were in some degree a viable and legitimate point of view. Nor do I believe in placing fools and bigots on exhibit for the sake of public edification, even when they are eager to exhibit themselves. Pathos adds nothing to the curriculum. Incidentally, as far as I know, no one with real antisemitic convictions has ever enrolled in the course, although it is impossible to be certain. Consequently I have never been challenged in class concerning my basic premises. No one has ever argued that the Jews are responsible for the disorders of modern society in the familiar fashion, or even attacked the state of Israel. Yet, judging from inscriptions on washroom walls, there is more than a little anti-Jewish hostility on the University of Toronto campus and some of it is extremely vicious. Antisemites, it seems, do not take courses on antisemitism.

It is worth mentioning the fact that two satellite courses (on the advanced level) have evolved out of my survey course: one on racism and one on the modern encounter of Jews and Christians. The former traces the rise of the secular ideology of race in European thought, of which racist antisemitism was one manifestation, and the latter focuses on post-holocaust attempts to redefine the Jewish-Christian relationship in theological terms. Both are natural sequels, and both have attracted students from the more junior course interested in rounding out the subject. Increasingly, my own thought and work has moved in both directions. I have just completed a book on racism and Christianity,[2] and I hope to write something on the current state of the Jewish-Christian dialogue dealing with both contemporary Jewish and Christian theology. If the study of antisemitism has taught me nothing else, it has taught me that the Christian church must exorcise its racist demons and its patristic ghosts. A new era has begun.

No doubt, there are other and perhaps better ways to teach a course on antisemitism than the method I have adopted. By now, various alternative models must abound in history and Jewish studies departments across the continent; the subject is no longer novel. There are also more and better texts available for classroom use than was formerly the case (I assign Rosemary Ruether's, *Faith and Fratricide,* my own edited volume in response to Ruether, *Antisemitism and the Foundations of Christianity,* and Jacob Katz's *From Prejudice to Destruction).* Perhaps, as the topic has become established, its cutting edge has lost some of its keenness, and a ho-hum character has appeared. Even holocaust courses, I suspect, can suffer academic domestication after a while. In one respect, this is not a bad development, if it means that the subject is no longer regarded as sensational, and thus likely to attract sensation-seekers. In another respect, it is a bad development, if its significance is diminished. When my classes start to grow smaller, I will worry about the loss of interest in one of the most serious social diseases in Western civilization. For the moment, however, this worry is unnecessary.

NOTE

[1] In January, 1985, Ernst Zundel, a German landed immigrant in Canada, was brought to trial in Toronto for having wilfully published and circulated (in forty-two countries) information that he knew was false and likely to cause "injury or mischief to a public interest" (Criminal Code of Canada, Section 177): in this case, the Jews. Zundel's 'information' was to the effect that the holocaust was a Jewish fraud. After a highly publicized trial that featured a parade of revisionist witnesses for the defense, he was convicted. His conviction was later overturned on a technicality by the Supreme Court of Ontario. However, a second trial in 1988 produced a second conviction, and, predictably, a second appeal, which is currently pending.

In April, 1988, James Keegstra, an Alberta high school teacher (social studies), was brought to trial in Red Deer, Alberta, for wilfully promoting "hatred against the Jewish people . . . while teaching students at Eckville High School" (Criminal Code of Canada, Section 281.2). He, too, was convicted. However, his conviction was overturned by a higher court on the ground that the law under which he was indicted violated the Canadian Charter of Rights. The Crown has appealed this verdict to the Supreme Court of Canada, where the matter now rests.

[2] *Infected Christianity: A Study of Modern Racism.* Montreal and Kingston: McGill-Queen's University, 1988.

ON TEACHING THE HOLOCAUST WITH ELIE WIESEL

by

John K. Roth

"Whoever engages in the field of teaching the Holocaust," Elie Wiesel has said, "becomes a missionary, a messenger." This eloquent survivor added that "I myself cannot teach the subject of the Holocaust. I do so very rarely."[1] Yet no one has done more to encourage sensitive teaching about the Nazi attempt to annihilate the Jews of Europe. Indeed, as virtually any teacher of this subject comes to understand, there is no messenger more genuine where the Holocaust is concerned. At least in the United States, nearly every course taught about the Holocaust draws upon one or more of Elie Wiesel's books. To make that practice even more effective, this article seeks to assist teachers and students of the Holocaust by presenting an overview of his life and work.[2]

From Auschwitz to Oslo

In Elie Wiesel's autobiographical *La Nuit* (1958; translated as *Night,* 1960) a transport arrives at Auschwitz-Birkenau. Bewildered Jews from Sighet and other Transylvanian towns emerge from train-car prisons into midnight air fouled by burning flesh. Elie Wiesel, fifteen, his father, mother, and little sister, Tzipora, are among them. Separated by the SS, the boy loses sight of his mother and sister, not fully aware that the parting is forever. Father and son stick together. In the commotion they hear a voice snarl, "What have you come here for, you sons of bitches? What are you doing here? ... You'd have done better to have hanged yourselves where you were than to come here. Didn't you know what was in store for you at Auschwitz? Haven't you heard about it? In 1944?"[3]

Caught in the Holocaust, the Nazi attempt to exterminate the Jews of Europe, Wiesel and his father learned soon enough what was in store for them. They were sent "left" by Dr. Mengele, the SS doctor whose baton directed life and death. Headed toward a pit of flaming bodies, they were steps from the edge when ordered to the barracks.

From April 1944 until January 1945, Wiesel and his father endured the brutality of Auschwitz. As Soviet troops approached the camp, the two were evacuated to Germany. Severely weakened by the death march to Buchenwald, Wiesel's father perished there, but the son was liberated on 11 April 1945 and eventually reunited with his older sisters, Hilda and Beatrice.

Wiesel remembers the consuming fire that destroyed his pre-Holocaust Jewish world and permanently scarred the entire earth. Intensified and honed in silence, his memories have found expression in a remarkable life of service and authorship. On 14 October 1986 his words and deeds were recognized by the announcement that he had won the Nobel Peace Prize.

Speaking shortly after that announcement, Wiesel said of the Holocaust, "I'm afraid that the horror of that period is so dark, people are incapable of understanding, incapable of listening."[4] Yet Wiesel's writing, indeed all his work, testifies that he does not despair.

Hatred, indifference, history itself, may do their worst, but Wiesel protests against that outcome. By remembering the particularity of what happened to his people under Nazi domination, and by acting on the imperatives that such memory enjoins, he believes there is a chance to mend the world. Wiesel's survival embodies that philosophy. As the Nobel Prize suggests, his message has been heard and understood at least enough to drive home the fact that we ignore it at our peril.

Elie Wiesel could just as well be a Nobel laureate for literature, too. Crafted over more than thirty years, his writing is the heart and soul of his labor. "The only role I sought," insists Wiesel, "was that of witness. I believed that, having survived by chance, I was duty-bound to give meaning to my survival, to justify each moment of my life."[5] He has done so by leading the United States Holocaust Memorial Council, by protesting on behalf of suffering people everywhere--Soviet Jews and suffering peoples in Cambodia, Biafra, Bangladesh, and Latin America among them--by interceding with world leaders such as Ronald Reagan and Mikhail S. Gorbachev, by organizing in 1988 an unprecedented conference of more than seventy-five Nobel laureates to deal with global problems, and by teaching and lecturing throughout the world. But the foundation for these actions is Wiesel's writing desk in New York City where he makes his home. There he composes in French the novels, plays, essays, dialogues, and historical studies that prove his pen to be as versatile as it is eloquent. Assisted by his wife, Marion Rose Wiesel, who translates his recent work into English, Wiesel has an especially receptive audience among American readers, including large numbers of college and university students.

Accepting with gratitude and humility the recognition he has received, Wiesel's joy is tempered by sadness, for history has exacted a price too high for this man's words. The acknowledgement is painful, but this survivor would not be a Nobel laureate for peace if Auschwitz had never happened. Such awareness may help to explain what Wiesel meant when he answered the question "Why do you write?" by saying, "Perhaps in order not to go mad. Or, on the contrary, to touch the bottom of madness."[6]

Wiesel received the Nobel Peace Prize in ceremonies held in Oslo, Norway, on 10 December 1986. Reflecting on that honor, he said: "I ... have tried to use sorrow in order to prevent further suffering. I have always felt that words mean responsibility. I try to use them not against the human condition but for humankind; never to create anger but to attenuate anger, not to separate people but to bring them together."[7] He has also said, "I write in order to understand as much as to be understood."[8] That effort, moreover, compels him "to wrench [the Holocaust's] victims from oblivion. To help the dead vanquish death."[9]

Wiesel does not see himself primarily as a philosopher, theologian, or political theorist. Instead, his methods are usually those of the storyteller. Storytellers can deal with ultimate questions, but they do not always answer them directly. That style attracts Wiesel, because his Holocaust experiences make him suspicious of answers that put questions to rest. Such answers oversimplify. They falsify by settling what deserves to remain unsettled and unsettling.

In October 1986, shortly after the Nobel Peace Prize announcement, a reporter for *Le Monde* quizzed Wiesel about the religious implications of the Holocaust. "Did theodicy die in Auschwitz?" he wondered. "Can one still speak of providence today?" The title for the *Le Monde* article in which these questions appeared--"My Protest Is Within Faith"--drew on one of Wiesel's fundamental commitments. Thus Wiesel, who says "I am sometimes for God, often against God, but never without Him," replied as follows: "I have always thought that all questions were valid but that all answers were not necessarily so ... I believe that theodicy still exists, even after Auschwitz, but after Auschwitz it exists as a question, not as answer. Of course, you are asking me if one can still believe in providence after what happened. There again, I understand your question, but there is no answer. You know very well there is no answer. One must live with the answer, sometimes in opposition to the answer, or sometimes with the question but in opposition to the question. But to give the answer, and the answer alone without the question, this I cannot do."

Silence and Testimony

The journey that took Elie Wiesel to Auschwitz and beyond began in his native Rumania, where he was born on 30 September 1928, the Jewish holiday of Simchat Torah, which celebrates the yearly completion-and-beginning of reading from the Law. His hometown, Sighet, was a border community in the Carpathian mountains. Once a part of the Austrian Empire, it was ceded to Rumania after World War I, and subsequently came under Hungarian control during World War II. Its Jewish people were deported after the Nazis occupied the territory of their faltering Hungarian allies in 1944. In addition to his yeshiva schooling, the young Wiesel was encouraged by his father, Shlomo, a grocer and shopkeeper, to study modern Hebrew language and literature. His mother, Sarah Feig, ensured that her son knew the stories and teachings of the Hasidic masters, as well as the traditions of Torah, Talmud, and Kabbala. Early in the war, Wiesel's father was jailed for several months because he helped rescue Polish Jews who had found their way to Hungary. Nevertheless, the boy's worlds of study, faith, and Jewish tradition remained relatively undisturbed. Then his experience was shattered by entry into what Wiesel calls the Kingdom of Night.

Liberated at the war's end, Wiesel was assisted by French relief agencies and eventually took up residence in Paris. With French as his adopted language, he studied literature and philosophy at the Sorbonne in 1948-51. Camus, Kierkegaard, and Kafka were among the writers who influenced his study. "All I wanted," he says of himself at the time, "was to study."[10] He spent time in India, too, developing a dissertation on asceticism in the Jewish, Christian, and Hindu traditions. He wrote at length on the subject but was unable to complete all of his university studies because he had to support himself as a journalist. In that capacity Wiesel report for *Yediot Aharonot,* Tel Aviv; *L'Archiv,* Paris; and *Jewish Daily Forward,* New York. These assignments took him to Israel in 1949 and then to New York in 1956 to cover the United Nations. That same year he was struck by a taxicab in Times Square. When a long convalescence prevented him from making a required return to France to renew expired papers, Wiesel, a "stateless person" at the time, was persuaded to apply for U.S. citizenship. He was naturalized in 1963.

During the first postwar decade, writing of more than a scholarly or journalistic kind had also been on Wiesel's mind. But he had vowed to be silent about his Holocaust experiences for ten years, and thus it was only in 1956 that he published his first book. Written in Yiddish, *Un di Velt Hot Geshvign* (And the World Remained Silent) was an eight-hundred-page account of his life in Auschwitz. Two years later he pared the manuscript to little more than a hundred pages, translated the book into French, and published it as *La Nuit*. Of this memoir--it is Wiesel's best-known work and certainly the place to begin for any reader unacquainted with his writings--Wiesel observes that "all my subsequent books are built around it."[11]

Wiesel also claims that "I have never spoken about the Holocaust except in one book, *Night*--the very first--where I tried to tell a tale directly, as though face to face with the experience."[12] That self-appraisal is correct but only to a degree, for if the Holocaust is not often placed center stage in his writings, it nonetheless shadows every word he writes. Ever conscious of the particularity of his Jewish identity and of the Holocaust's impact upon it, Wiesel underscores that "not all victims were Jewish. But all Jews were victims. The universality of the Holocaust lies in its uniqueness."[13]

Slight-statured, his expressive face dominated by dark, intensely penetrating eyes, Wiesel has rightly been called a messenger to humanity. He has published thirty books since *Night* appeared. As of this writing, they include four works that are yet to be published in English translations: two collections of essays and stories, *Paroles d'estranger* (1982) and *Signes d'Exode* (1985); a dialogue and commentary with Josy Eisenberg, *Job ou Dieu dans la tempete* (1986); and a novel entitled *Le Crepuscule, au loin* (1987). The latter, which is set in an mental institution where each patient believes that he or she is a biblical character, has appeared in English in the spring of 1988. There are also three large volumes of his many reviews, forewords, commentaries, and other occasional pieces that have been carefully compiled by Irving Abrahamson as *Against Silence: The Voice and Vision of Elie Wiesel* (1985).

Critics have called Wiesel's prose "charged, so subtle, so superb" (John Leonard, reviewing *A Beggar in Jerusalem* in the *New York Times,* 27 Jan. 1970) but also "pretentious, stylistically self-indulgent and didactic to the point of sanctimony" (Robert Kirsch, reviewing *The Oath* in the *Los Angeles Times,* 2 Jan. 1974). In *Legacy of Night: The Literary Universe of Elie Wiesel*--along with Molly Abramowitz's *Elie Wiesel: A Bibliography,* it identifies many reviews of Wiesel's work--Ellen Fine points out that his "style is unique because of the way it fuses aspects of the French novel with Jewish lore." According to Fine, however, "the thrust of his writing does not lie in his literary techniques and he has openly rejected the notion of art for art's sake. He is basically a storyteller with something to say."[14]

Elie Wiesel has hundreds of tales to tell, and yet in one way or another they all trace back to a biblical tradition in which Moses, speaking in God's name, commanded his people to choose life. With the Holocaust as the back- and foreground created by past responses to Moses's challenge, Wiesel's writings set before the reader life and death and urge him or her to choose life.

What life-choosing means in a world scarred by the Holocaust is not, however, a story easily told. The task involves what Robert McAfee Brown calls a tortuous "journey from the reality of nihilism toward the possibility of affirmation."[15] Wiesel still wonders whether the task can be accomplished, for, he laments, too often words are "inadequate, worn, foolish, lifeless."[16] The problem is compounded, he believes, because "a novel on Majdanek is either not a novel or not about Majdanek. Between the dead and the rest of us there exists an abyss that no talent can bridge."[17] And yet Wiesel's talent finds ways to communicate. He raises disturbing, life-intensifying questions about human existence and God. A Jew, asserts

Wiesel, "defines himself more by what troubles him than by what reassures him.... To me, the Jew and his questioning are one."[18] To be touched by Wiesel's instructive words is to be moved toward that identity. Thus, it is Wiesel's gift to draw on the singularity of his Jewish experience and tradition in such a way as to touch profoundly anyone who follows him with sensitivity.

Memory and Affirmation

Night begins with a boy who "believed profoundly." It ends with the following reflection: "From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me."[19] In *l'univers concentrationnaire,* as another survivor, David Rousset, names it, assumptions treasured and persons loved were stripped away. But the dead left Wiesel behind to encounter the living.

In Wiesel's next work, *L'Aube* (1960; translated as *Dawn,* 1961), a young Holocaust survivor, Elisha, strives to free Palestine from British rule so that a people and a nation can find new life. But Elisha finds this is easier said than done. Once the possible victim of an executioner, he must execute a British captain, John Dawson, in retribution for the slaying of an Israeli freedom fighter. "That's it," Elisha says to himself. "It's done. I've killed. I've killed Elisha." Insofar as choosing life requires choosing death as well, dawn may be difficult to distinguish from the "tattered fragment of darkness" that reflects Elisha's face as he gazes through a window at the breaking of a not-so-new day.[20]

Hitler's Final Solution seemed to mock every search for a healing resolution. Thus, *Dawn's* title is ironic, for after Auschwitz despair coils like a serpent in the heart of being. In *Le Jour* (1961), translated not literally as Day but as *The Accident* (1962), another survivor, Eliezer, despite the fact that he has friends and even a woman who loves him, steps in front of a moving car. The "accident" is no accident, and yet life returns to be chosen again. "The problem," Wiesel proposes, "is not: to be or not to be. But rather: to be and not to be."[21] But how to do so? Wiesel turns to that question again and again.

In *The Accident,* the victim's artist-friend, Gyula, whose name means redemption, urges Eliezer to choose life and put the past behind him. He paints Eliezer's portrait. The eyes are searing, for "they belonged to a man who had seen God commit the most unforgivable crime: to kill without a reason." After showing Eliezer the portrait, Gyula symbolizes the end of the past by setting fire to the canvas. Though he is moved by Gyula's testimony, Eliezer will not be fully healed by it, for the novel's final line states that Gyula departed and forgot "to take along the ashes."[22]

Elie Wiesel's first works travel through the destruction of a supportive universe into a post-Holocaust world of ambiguity, despair, and nothingness in which life almost succeeds in fulfilling a desire to cancel itself. The depths of despair had to be plumbed as a prelude to Wiesel's hard-won insistence that the essence of being Jewish is "never to give up--never to yield to despair."[23] That affirmation is one of his categorical imperatives, but to form and keep it is anything but easy.

Wiesel's initial triology was followed by *La Ville de la chance* (1962; translated as *The Town Beyond the Wall,* 1964). Once Michael's home, Szerencsevários is now in the vise of Communist victors over Nazi tyrants. Secretly returning to see whether anyone can be found, Michael stands before his former home. Ages ago a face watched silently there while Jews were sent away. The face, seeking a hatred from Michael to match its own hidden guilt, informs the police. Michael finds himself imprisoned in walls within his past, tortured to tell a story that cannot be told: there is no political plot to reveal; his captors would never accept the simple truth of his desire to see his hometown once more; his friend, Pedro, who returned with him, must be protected. Michael holds out. He resists an escape into madness and tries his best to rescue his cellmate from a catatonic silence.

The Town Beyond the Wall is one of Wiesel's most eloquent protests against indifference. It is also an affirmation of Gyula's insight from *The Accident:* "Maybe God is dead, but man is alive. The proof: he is capable of friendship."[24] Gregor, another Jew spared alone in the destruction of a universe and now a resident of Brooklyn, is the protagonist in Wiesel's 1964 novel, *Les Portes de la forêt* (translated as *The Gates of the Forest,* 1966). The struggle is long, but he also resists his own suffering by taking heart from friends who were left behind. Married to Clara, whom he met in the forest resistance, Gregor finds that their life together focuses on the missing, the absent, the dead--Gavriel, Leib, Yehuda--all of whom taught worthy visions of life only to have those visions end violently. Love cannot grow in those surroundings--at least not love for the living--and Gregor decides to leave Clara in the hope that the past, present, and future can separate themselves more clearly. But the book ends with Gregor's renewed determination to breathe life into his relationship with Clara, with his taking of Gavriel's name, and with his honoring Leib by joining a synagogue community to pray the *Kaddish,* "the solemn affirmation, filled with grandeur and serenity, by which man returns God his crown and his scepter." One of the keys to this change is the message of Yehuda: "It's inhuman to wall yourself up in pain and memories as if in a prison. Suffering must open us to others. It must not cause us to reject them."[25]

Wiesel introduces *The Gates of the Forest* with an Hasidic tale. Its ending includes this thought: "All I can do is to tell the story."[26] Wiesel's story is an interrogation of life that, to cite Brown once again, moves "from solitude to solidarity, from looking into the visible face of death to looking into the invisible face of God, and ... from being alone in a forest to being surrounded by others in a city."[27] The message that builds as Wiesel's career proceeds is that good reasons for choosing life can indeed be found, even in a world turned upside down by the Holocaust. Choose life because suffering and indifference are real, because friendship exists, love is possible, and responsibility is put upon us. Such reasons are largely those of refusal, resistance, and rebellion against every power that yields needless, senseless waste. Learn the links between suffering and indifference, between friendship and responsibility. Respond to suffering with love. Respond to indifference with protest. Constituting Wiesel's story, these responses provide reasons enough to live hard and well.

Against Despair

By 1965 Wiesel's literary prowess was winning book awards such as the French Prix Rivarol and the National Jewish Book Council Literary Award. His credits were enhanced further in the next year with the appearance of *Les Juifs du silence* (1966; translated as *The Jews of Silence,* 1967) and *Le Chants des morts* (1966; translated as *Legends of Our Time,* 1968). Originally a series of articles for *Yediot Aharonot,* the former describes the first of Wiesel's many visits to the Soviet Union on behalf of persecuted Jews, whose cause he has championed for more then twenty years. The latter brings together fifteen short pieces by Wiesel--many of them autobiographical--on a wide range of pre- and post-Auschwitz themes, including recollections of his father's death, Yom Kippur in Auschwitz, a meeting with a

Spanish Jew, and "A Plea for the Dead," which contains some of Wiesel's most frequently quoted words: "At Auschwitz, not only man died, but also the idea of man.... It was its own heart the world incinerated at Auschwitz."[28]

That Wieselian counterpoint continues to make the battle against despair one that lacks victory as a foregone conclusion. Memories, losses, lack of progress in humanity's moral condition still gnaw away. Nothing guarantees that life chosen will be life left to live. "Et pourtant, et pourtant ... " (And yet, and yet ...): frequently those words intrude in Wiesel's thought. Experiences and ideas seem to be moving inexorably to one conclusion, but then Wiesel signals that there is more to say and inquiry must be sustained. Thus, another of Wiesel's characters insists that "God requires of man not that he live, but that he choose to live. What matters is to choose--at the risk of being defeated."[29]

Those lines belong to an old Russian rabbi in Wiesel's first play, *Zalmen ou la folie de Dieu* (1968; translated as *Zalmen or the Madness of God,* 1974), which has been produced in Israel, Germany, and Canada, as well as in the United States and France. Provoked by his assistant, Zalmen (or by the madness of God), the rabbi risks Soviet wrath by telling a troupe of visiting actors from the West about the suffering of his people. It remains unclear whether the rabbi's protest changes anything, but Wiesel's protest between the lines is that we must not leave the rabbi alone, we must not allow his sacrifice to be in vain.

Le Mendiant de Jérusalem (translated as *A Beggar in Jerusalem,* 1970), arguably Wiesel's most brilliant and complex novel, also appeared in 1968, but in a sense he had not planned on writing it. Wiesel thought *The Gates of the Forest* could conclude a series of novels on the Holocaust and its aftermath. After its completion, he had turned to work on a book about the plight of Soviet Jews, *Le Testament d'un poète juif assassiné* (1980; translated as *The Testament,* 1981), which would be delayed for over a decade due to the Six Day War that broke out suddenly in 1967. Under threat again, the Jews were victorious this time. A divided Jerusalem, including the western wall of the ancient temple, was restored to their keeping. *A Beggar in Jerusalem* was Wiesel's response to this moving event.

Apparently the lone survivor of a Nazi massacre, David, the novel's narrator, is in Jerusalem. Although the city has been secured by Israeli troops, that result creates no simple satisfaction. The prices paid for the repeated "destructions of Jerusalem elsewhere than in Jerusalem" remain too high for that. In both joy and sadness, David finds companionship with Shlomo, Dan, Menashe, Yakov, Moshe, Zalmen--spirits who gather at the Wall. They wait ... some for understanding, others for lost friends, all in their own ways for God. They also swap stories and thereby roam the world restlessly. David watches for his friend Katriel, but this man, whose name in Hebrew means "the crown of God," is missing in action. David tells Katriel's story. In doing so he tells his own as well, and memory complicates everything. David, for example, has fallen in love with Malka, but she is Katriel's widow. "Do you understand," Wiesel writes, "that love, no matter how personal or universal, is not a solution? And that outside of love there is no solution?"[30]

David and Malka marry. As they bear witness to the past, their marriage suggests that despite what has happened, even because of it, life must be loved. Wiesel dedicated *A Beggar in Jerusalem* to his future wife, whom he married a year after its publication. Marion Wiesel--her French and English, says her husband, are "perfect" and thus "she is the ideal translator"--is a native of Vienna and also a survivor. She has a daughter, Jennifer, from a previous marriage. In 1972, again bearing witness that life must be loved, Marion and Elie Wiesel became the parents of Shlomo Elisha, who is named for Elie Wiesel's father.

Meanwhile Wiesel continued to write. *Entre deux soleils* (1970; translated as *One Generation After,* 1970) was timed to appear twenty-five years after the liberation of Auschwitz. Akin to *Legends of Our Time,* it recollects: some snapshots, a watch, a violin, the death of a teacher, and excerpts from a diary. Wiesel, increasingly successful and honored as an author, also remembers that "my first royalties were two bowls of soup, awarded me for a creative work never set to paper." In his Auschwitz block, Wiesel used words to recreate a Shabbat meal. The taste of the soup he won that night, says Wiesel, "still lingers in my mouth."[31] The ink he uses still contains traces of those first royalties just as his life and its books are marked indelibly by the death camp number, A-7713, tattooed on his left arm.

In 1972, Wiesel was appointed Distinguished Professor in the Department of Jewish Studies at City College of the City University of New York, a position he held until 1976 when he became Andrew Mellon Professor in the Humanities at Boston University. In 1972, he also published one of his best-loved books, *Celebration hassidique: portraits et légendes* (translated as *Souls on Fire: Portraits and Legends of Hasidic Masters,* 1972). Along with *Four Hasidic Masters and Their Struggle Against Melancholy* (1978) and *Contre la melancolie: celebration hassidique II* (1981; translated as *Somewhere a Master: Further Hasidic Portraits and Legends,* 1982), *Souls on Fire* is Wiesel's tribute to a Jewish spirituality that found ways to celebrate life, even "in the shadow of the executioner."[32]

Born out of Jewish suffering, plus a passionate love for life and tradition that could not find adequate expression in eighteenth-century Europe, Hasidism renewed the old and found ways to celebrate. Nourished by its examples and stories, succeeding generations kept Hasidism alive, even in Auschwitz. Thanks to writers such as Wiesel, this tradition lives on--perhaps stronger than anyone might have guessed--even though the eastern European communities in which it emerged are gone. Introducing Israel Baal Shem Tov, the movement's founder, and his many disciples, Wiesel describes Hasidism as fiercely humanistic. Its aim was always to affirm the world of life-here-and-now, to make life better here-and-now. Therefore, life must be lived so it can celebrated; it must be celebrated so that it can be lived. As Wiesel revises this tradition through the fire, smoke, and ash of the Holocaust, it becomes apparent that he, too, is an Hasidic master.

Characters and stories from the Bible captivate Wiesel no less than his Hasidic teachers and their tales. In 1973, for example, Wiesel penned *Ani maamin: un chant perdu et retrouvé* (translated as *Ani Maamin: A Song Lost and Found Again,* 1973), the text for a cantata with music by Darius Milhaud which premiered at Carnegie Hall, New York City, 11 November 1973. The title comes from a Jewish song of faith that Wiesel learned long ago in Sighet. He heard it in the camps, too. "Ani maamin ... I believe. I believe in the coming of the Messiah, and even if he tarries I shall wait for him.... I believe."[33]

Wiesel's text imagines a meeting between God and three biblical figures: Abraham, Isaac, and Jacob. These patriarchs work to gather "the echoes of Jewish suffering in the world, and make them known in heaven."[34] When history becomes Nazi slaughter, the observers return from earth to challenge God with Holocaust reports. Urging intercession, they have mixed success at best, but they refuse either to abandon their people or to let God be alone. Three other works focused on the Bible--*Celebration biblique: portraits et légendes*

(1975; translated as *Messengers of God: Biblical Portraits and Legends,* 1976), *Images from the Bible* (1980), a volume containing reproductions of the paintings of Shalom of Safed, and *Five Biblical Portraits* (1981)--make similar points. Included in these books are reflections on Joseph, Job, Joshua, Jonah, Jeremiah, plus others before and after them. Collectively, one of their most challenging messages is that "it is given to man to transform divine injustice into human justice and compassion."[35]

That message is also Azriel's, the main character in Wiesel's 1973 novel, *Le Serment de Kolvillàg* (translated as *The Oath,* 1973). Like many of Wiesel's leading men, Azriel has a name that contains the Hebrew *El,* which refers to God and suggests that there is a mystical, divine element in each of them. Thus, Michael in *The Town Beyond the Wall* is "who is like God"; Gavriel is "man of God" in *The Gates of the Forest;* and even Wiesel's own name, Eliezer, means "help of God." Azriel is "whom God helps." If that meaning is valid, the fact is not immediately apparent because *The Oath* tells of a community that disappeared except for one surviving witness.

A long record of testimony against violence had seemed to do little to restrain men and women--and even God--from further vengeance. And so, besieged in a pogrom in Kolvillàg, Azriel and other Jews were inspired by Moshe to try a different life-saving strategy: "By ceasing to refer to the events of the present, we would forestall ordeals in the future."[36] Only Azriel survives. He bears the chronicles of Kolvillàg--one created with his eyes, the other in a book entrusted to him for safekeeping by his father, the community's historian. Azriel bears the oath of Kolvillàg as well, torn between speech and silence but true to his promise.

Many years later, Azriel meets a young man who is about to kill himself in a desperate attempt to give his life significance by refusing to live it. Azriel decides to intervene, to find a way to make the waste of suicide impossible for his new friend. He succeeds by breaking his oath and relating his own experience. His young friend's testimony is that "by allowing me to enter his life, [Azriel] gave meaning to mine."[37] Silence has its virtures, but it must also be broken to ensure that no executioner kills twice, the second time by failure to tell the tale.

Making the World More Human

Still other ways to recount his story and its variations on the theme of life-choosing appear in Wiesel's 1977 work, *Un Juif aujourd'hui* (translated as *A Jew Today,* 1978). Pondering further what it means to be Jewish, one of Wiesel's affirmations is that the Jew's "mission was never to make the world Jewish but, rather, to make it more human."[38] Part of Wiesel's attempt to do so in this book involves a series of distinctive dialogues. The dialogue in Wiesel's books is always remarkable, but in a *A Jew Today* and in his earlier book, *One Generation After,* he crafts a dialogue form that becomes a genre distinctively his own. The words and lines of these dialogues are spare and lean. They are utterly, deceptively, simple. "Every word," as Robert McAfee Brown contends, "points to things that can never be seen, to complexities beyond our ability to grasp. The simpler the sentence, the more complex the idea."[39] Although their settings are unidentified and their characters unnamed, these conversations communicate the particularity of Wiesel's experience, memory, and concern in powerfully moving ways.

One example from *A Jew Today* is a dialogue between "A Man and His Little Sister." She asks: "Will you remember me too?" He reassures her; he has "forgotten nothing." He will tell that she was only eight when she died, that she had never seen the sea or been to a real wedding, and that she never hurt anyone. She wants him to remember how she loved her new winter coat, Shabbat, and God. He shall; he will speak, too. But the little sister worries about her brother, now a man so alone and cold. She grieves for herself, for him, for them all. She also asks two more questions and her brother answers.

> When you speak of your little sister leaving you like that, without a hug, without a goodbye, without wishing you a good journey, will you say that it was not her fault?"
>
> "*It was not your fault.*"
>
> "Then whose fault was it?"
>
> "*I shall find out. And I shall tell. I swear it to you, little sister, I shall.*"[40]

This dialogue never happened. It could not have happened. And yet it did. In the introduction to *Legends of Our Time,* Wiesel tells a tale about meeting an old teacher who had known his grandfather. The teacher wanted to know what his friend's grandson was doing. When Wiesel answered that he was a writer of stories, the teacher asked, "What kind?" Specifically, he wanted to know, were these stories about things that happened or could have happened? Yes, replied Wiesel, his stories were of that kind. The old teacher, sensing ambiguity in the response, pressed on: Well, did the stories happen or didn't they? No, Wiesel admitted, not all of the things in his stories did happen; some of them, in fact, were invented from start to finish. Disappointment came over the old man. That means, he said, that you are writing lies. Taken aback, Wiesel paused, then responded: "Things are not that simple, Rebbe. Some events do take place but are not true; others are--although they never occurred."[41] Wiesel adds that he does not know whether his answer was sufficient, but it is also true that he has not stopped recreating the dialogues that are such an important part of "legends of our time."

Awarded honorary degrees by Wesleyan University (1979), Brandeis University (1980), and Yale University (1981), to name only a few, plus literary prizes such as France's 1980 Prix Livre-Inter (for *The Testament),* Wiesel took on new responsibilities when President Jimmy Carter appointed him to chair the United States Holocaust Memorial Council, which is charged to honor the dead, remember the past, and educate for the future. Wiesel served in this position from 1980 to 1986. Meanwhile he commutes weekly to Boston University to meet his students. Within his busy schedule, which also includes many trips abroad, time is saved for writing in his New York study--specifically the hours between 6:00 and 10:00 a.m. There his pattern has been to work concurrently on two projects, one of fiction and one of non-fiction.

Wiesel also finds time to write essays, reviews, and plays. Rarely has he written dialogue more powerful than that in his drama, *Le Procès de Shamgorod (tel qu'il se déroula le 25 février 1649)* (1979; translated as *The Trial of God (As it was held on February 25, 1649, in Shamgorod),* 1979). Wiesel is not inclined to be a systematic theologian, and yet he takes religious questions with the utmost seriousness. In *Night* he spoke of the flames that destroyed his faith forever. And yet that is not inconsistent with his continuing dialogue with

God. For if Auschwitz made it no longer possible to trust God simply, it made wrestling with God all the more important. Wiesel has been heard to say: "If I told you I believed in God, I would be lying. If I told you I did not believe in God, I would be lying." This survivor refuses to leave God alone because that refusal may be one way to testify that the human heart was not completely incinerated at Auschwitz. Yet Wiesel remains at odds with God, because the only way he can be for God after Auschwitz is by being against God, too. To accept God without protest would do too much to vindicate God and legitimize evil. Nowhere does Wiesel argue for that point more effectively than in *The Trial of God,* which has been performed in France, Norway, and Italy and whose stage instructions indicate that it should be played as a tragic farce.

The play is set in the village of Shamgorod at the season of Purim, a joyous festival replete with masks and reenactments that celebrate a moment in Jewish history when oppressors were outmaneuvered and Jews were saved. Three Jewish actors have lost their way, and they arrive at the village. Here they discover that Shamgorod is hardly a place for festivity. Two years before, a murderous pogrom had ravaged the town. Only two Jews survived. Berish the innkeeper escaped, but he had to watch while his daughter was unspeakably abused on her wedding night. She now lives mercifully out of touch with the world.

In the region of Shamgorod, anti-Jewish hatred festers once again, and it is not unthinkable that a new pogrom may break out to finish the work left undone. Purim, however, cannot be Purim without a play, and so a *Purimspiel* will be given, but with a difference urged by Berish. This time the play will enact the trial of God. As the characters in Wiesel's drama begin to organize their play-within-a-play, one problem looms large. The defendant, God, is silent, and on this Purim night no one in Shamgorod wants to speak for God. Unnoticed, however, a stranger has entered the inn, and just when it seems that the defense attorney's role will go unfilled, the newcomer--his name is Sam--volunteers to act the part. Apparently Berish's Gentile housekeeper Maria has seen this man before, and she advises the others to have nothing to do with him. Her warning, however, goes unheeded.

Berish prosecutes. God, he charges, "could use His might to save the victims, but He doesn't! So--on whose side is He? Could the killer kill without His blessing--without His complicity?" Apologies for God do not sit well with this Jewish patriarch. "If I am given the choice of feeling sorry for Him or for human beings," he exclaims, "I choose the latter anytime. He is big enough, strong enough to take care of Himself; man is not."[42] Berish's protest is as real as his despair. Neither deny God's reality; both affirm it by calling God to account.

Sam's style is different. He has an answer for every charge, and he cautions that emotion is no substitute for evidence. In short, he defends God brilliantly. Sam's performance dazzles the visiting actors who have formed the court. Despite their curiosity, Sam will not tell them who he is, but his identity and the verdict implicit in *The Trial of God* do not remain moot. As the play's final scene unfolds, a mob approaches to pillage the inn at Shamgorod once more. Sensing that the end is near, the Jewish actors choose to die with their Purim masks in place. Sam dons one, too, and as he does so, Maria's premonitions are corroborated. Sam's mask is worthy of his namesake, Samael. Both signify Satan. As a final candle is extinguished and the inn's doors open to the sound of deafening and murderous roars, Satan's laughter is among them.

Set nearly three centuries before the rise of the Third Reich, this play is not about the Holocaust. And yet it is, because Wiesel introduces the script by reporting that he witnessed a trial of God in Auschwitz. What he does not mention in that foreword is that when the rabbis who conducted the Auschwitz trial had finished and found God guilty, those men--each erudite and pious--noted that it was time for the customary religious observances. So they bowed their heads and prayed.

A Twofold Commitment

Wiesel has observed that many of those freed from the Nazi camps believed that the world must not have known about them. Disabused of that naivety, some still clung to the idea that if they told what had happened to them, the effect would be sobering and transforming. That hope, too, proved illusory, for the story has been told, responsibility has been assessed, and if anything the Holocaust is more widely a part of human memory today than at any time before. The labor, however, has not been sufficient to check the violence, suffering, and indifference that waste life away. Instead the threats of population riddance and nuclear destruction persist. Not even antisemitism has been eclipsed.

At times Wiesel hints that eventual self-destruction is the price humankind will pay for Auschwitz, but that counsel of doom will not be his last word, as is evidenced by his 1980 novel *Le Testament d'un poète juif assassiné (The Testament),* which Wiesel began more than ten years earlier. It traces the odyssey of Paltiel Kossover, a character who represents hundreds of Jewish intellectuals condemned to death in 1952 by Joseph Stalin, a man whose contribution to mass death rivals Hitler's. In this novel the Holocaust stands not center stage but, as usual, casts its shadows before and after all the action. This book, moreover, contains Wiesel's most fundamental answer to the question he must face repeatedly: have things gone so far that memory and protest rooted in the Holocaust are essentially futile?

Arrested and questioned, Paltiel, whose name means "God is my refuge," expects to disappear without a trace. He is encouraged by his KGB interrogator to write an autobiography in which, the official hopes, the prisoner will confess more than he does by direct questioning. Kossover can sustain his life by writing about it, but he has no reason to think his testament will ever reach anyone he loves. Even less can he assume that his telling the tale of his own experience will in any way influence history. Still, he tries his best, and what his best amounts to involves an ancient story--often repeated by Wiesel--that serves as *The Testament's* prologue.

It speaks of a Just Man who came to Sodom to save that place from sin and destruction. Observing the Just Man's care, a child approached him compassionately;

> "Poor stranger, you shout, you scream, don't you see that it is hopeless."
>
> "Yes, I see."
>
> "Then why do you go on?"
>
> "I'll tell you why. In the beginning, I thought I could change man. Today, I know I cannot. If I still shout today, if I still scream, it is to prevent man from ultimately changing me."[43]

Kossover does not escape the Soviet prison, but his testament finds a way out. It reaches and touches the poet's son. Stranger things have happened in our day, and thus Wiesel insists again by way of analogy that the enormous loss of the Holocaust is not all that remains.

A future still awaits our determination. That theme, carried forward from *The Testament,* informs two of Wiesel's most recent books, one set in sixteenth-century Prague, the other in twentieth-century America. In *The Golem: The Story of a Legend as Told by Elie Wiesel* (1983), he recreates tales about "the 'Golem made of clay,' created in the year 1580 by the great and famous Rabbi Yehuda Lowe of Prague, known as the Maharal." Wiesel's storyteller, a wizened gravedigger named Reuven, who claims to have witnessed as a child the numerous miracles attributed to the Golem, recounts how the Maharal, seeking to defend his people from suffering, was granted wisdom to create from clay a "servant and ally" whose mission would be to "protect the people of Israel from their enemies." This the Golem did for ten years. Then the Maharal and his two favorite disciples apparently determined it was time "the Golem returned to dust." With tears in their eyes, they took the Golem to the attic of their synagogue. As the appropriate ritual was enacted, "the Golem fell into a deep, endless sleep."[44]

After a few days, Reuven testifies, most people forgot the Golem. Nevertheless, threatening excommunication to any who disobeyed, the Maharal forbade further access to the attic. Eventually the Maharal died and circumstances changed. Much later a few persons ventured into the attic. One went mad, another perished, a third lost his soul. Why this happened, no one was sure, but the explanation given to Reuven by a wandering beggar is that "the Maharal had forbidden access to the attic because, in truth, the Golem had remained alive. And he is waiting to be called."[45]

As for himself, Reuven adds, "I wish I knew." The reader wonders, too. Why the Maharal's tears, for example? Were they shed for a friend who was needed no longer because things would be better--or were they anticipations of destruction that even the Golem could not forestall? Other questions are equally disturbing: Why the Maharal's prohibition against entering the attic? Was it because he wanted people to draw not from his inspiration but from their own to create protection against "fire and death"? Have those resources been there all along but forgotten? If so, when one looks, so to speak, into the attic and finds them, what will the reaction be to the unjustifiable and unnecessary power of injustice? Wiesel gives his readers work to do. The task, however, is not only to wrestle with the meaning of his texts but also, like the Maharal, "to improve the lot of [their] brothers and sisters."[46]

That assignment is taken seriously by Ariel, who narrates Wiesel's 1983 novel, *Le Cinquième fils* (translated as *The Fifth Son,* 1985) which is dedicated to his son "Elisha and all the other children of survivors." At the outset, the reader is reminded of the Passover ritual that refers to "four sons: one who is wise and one who is contrary; one who is simple and one who does not even know how to ask a question."[47] After Auschwitz additions need to made. They should include a son who is not here and also a son who was not there. Ariel, the fifth son, is both--one son and yet two. Ariel, born in 1949, is today a professor "in a small university in Connecticut."[48] He has a brother, but that fact was long hidden from him by his parents. His brother, also named Ariel, was hunted down and killed by the SS in Davarowsk when he was a child.

His parents, Rachel and Reuven Tamiroff, tried their best for him but it was not enough. They survived, chose life in New York, even gave Ariel a second birth to affirm it, and yet they found that a second Ariel might double their sadness more than their joy. For what identity could they give him, and what identity did they give him by naming him Ariel? No one is better equipped than Elie Wiesel to probe such issues. The two Ariels, their father, and the encounters they have--all are encompassed by his own experience. In the words of Ariel, who in this case may well speak for Wiesel himself, "I have said 'I' in their stead. Alternately, I have been one or the other."[49]

The second Ariel does not discover either his brother's story or his own until he finds the letters that his father has written to the Ariel who is not there. He also learns that Reuven Tamiroff's melancholy derives in part from the conviction that he and Simha Zeligson made good their attempt to assassinate Davarowsk's SS leader, the *Angel,* in 1946. For years they meet weekly to study and debate, seeking to determine in retrospect whether their action was indeed just. But Ariel learns that the *Angel* lives, prosperous and happy, as a German businessman. He decides, too, that unfinished business must remain so no longer.

How Holocaust business will end remains unclear, but the message that Ariel bears in the novel is that he does not kill, and the reason has everything to do with Ariel's being Jewish, with his being the fifth son, with his being human. Wiesel hints how that works. Ariel, for example, receives advice from his neighbor and friend, Rebbe Zvi-Hersh, who says, "To punish a guilty man, to punish him with death, means linking yourself to him forever: is that what you wish?" In this case, however, the question is just as important as the traditional counsel that precedes it. If "yes" is not the best answer, "no" does not follow without pain. For anyone who cares, as Ariel's "sad summing up" implies, the truth is that a life lived after Auschwitz--not only by the first generation but also by the second--cannot be one's own alone but instead will be permeated by "the memory of the living and the dreams of the dead."[50]

That fact may account for the name Wiesel bestowed on the two fifth sons. Ariel is a biblical name. It appears more than once in Scripture, and its meanings are diverse. The name can mean "lion of God" and also "light of God," which could explain why a later tradition thought of Ariel as an angel altogether different from the *Angel.* Unfortunately, a darker side haunts the name as well. For instance, in Isaiah's prophecy the following words can be found: "Yet I will distress Ariel, and there shall be moaning and lamentation, and she shall be to me like an Ariel" (Isa. 29:2). The first Ariel signifies Jerusalem; the second suggests that Ariel will become like a altar, a scene of holocaust. But the oracle sees more. In time, "the nations that fight against Ariel" will themselves be quelled by "the flame of a devouring fire" (Isa. 29:6,7). Perhaps that is true--or will be--but having met the *Angel,* Ariel Tamiroff remembers another old saying: "The Lord may wish to chastise, that is His prerogative; but it is mine to refuse to be his whip."[51] For both his brother's sake and his own, Ariel, whose American life has also been a scene of Holocaust, will identify with his people, with Jerusalem even though he chooses to live in the Diaspora, and thereby with the well-being of humankind. Thus, he seems most like his namesake in another part of Scripture.

The biblical book of Ezra only mentions Ariel. His name is vital nonetheless. For Ariel is called a "leading" man (Ezra 8:16). His leadership urges remembrance and return from exile. It means to respond to devastation and sadness by acts of restoration that rebuild

Jerusalem and mend the world. Fittingly, Eliezer is also among Ezra's "leading men." His legacy, Elie Wiesel, nurtures us all to become like Ariel--lions, if not angels, of light.

As the title of Irving Abrahamson's three-volume compilation of Elie Wiesel's miscellaneous writings suggests, this survivor ultimately takes his stand "against silence." Thus, in April 1985, when Wiesel received the Congressional Gold Medal of Achievement from President Reagan, he used the occasion to contend that the president ought not visit a cemetery in Bitburg, West Germany, where members of the SS are buried. "That place, Mr. President, is not your place. Your place is with the victims of the SS."[52] Wiesel's words did not deter that visit, but his testimony created tension that deserved to be felt.

"You cannot live without tension," insists Elie Wiesel.[53] Anguish and sorrow, anger and sadness, impassion his writing, but so do action and satisfaction, affirmation and solidarity. Never is one strand present without the others. "The Holocaust experience," concludes Wiesel, "requires an attitude of total honesty.... Our future depends on our testimony.... This is why survivors often overcome their fear and trembling and speak up. For the sake of our children and yours, we invoke the past so as to save the future. We recall ultimate violence in order to prevent its reoccurrence. Ours then is a twofold commitment: to life and truth."[54] That commitment rightly brought Elie Wiesel the 1986 Nobel Peace Prize. That same commitment to life and truth also makes teaching the Holocaust with Elie Wiesel the right thing to do.

NOTES

[1] Elie Wiesel, "Then and Now: The Experiences of a Teacher," *Social Education* 42 (April 1978): 15, 10.

[2] Portions of this essay originally appeared in my article "Elie Wiesel," in *Dictionary of Literary Biography Yearbook 1987,* edited by J. M. Brook (Copyright © 1988 by Gale Research Company; reprinted by permission), Gale Research, 1988.

[3] Elie Wiesel, *Night,* trans. Stella Rodway (New York: Bantam Books, 1982), p. 28.

[4] Quoted in Richard Zoglin, "Lives of Spirit and Dedication," *Time,* 27 Oct. 1986, p. 66.

[5] Elie Wiesel, "Why I Write," trans. Rosette C. Lamont, in *Confronting the Holocaust: The Impact of Elie Wiesel,* ed. Alvin H. Rosenfeld and Irving Greenberg (Bloomington: Indiana University Press, 1978), p. 201.

[6] Ibid., p. 200.

[7] Quoted in John J. Goldman, "Author Wiesel Named Nobel Peace Laureate," *Los Angeles Times,* 15 Oct. 1986, I, 1, 14.

[8] Elie Wiesel, *One Generation After,* trans. Lily Edelman and Elie Wiesel (New York: Avon, 1972), p. 213.

[9] "Why I Write," p. 206.

[10] Quoted in Harry James Cargas, *Harry James Cargas in Conversation with Elie Wiesel* (New York: Paulist Press, 1976), p. 79.

[11] Elie Wiesel, "Talking and Writing and Keeping Silent," in *The German Church Struggle and the Holocaust,* ed. Franklin H. Littel and Hubert G. Locke (Detroit: Wayne State University Press, 1974), p. 269.

[12] Ibid.

[13] Elie Wiesel, "Does the Holocaust Lie Beyond the Reach of Art?", in *Against Silence: The Voice and Vision of Elie Wiesel,* ed. Irving Abrahamson, 3 vols. (New York: Holocaust Library, 1985), II, 125. This article appeared first in *The New York Times,* 17 Apr. 1983.

[14] Ellen S. Fine, *Legacy of Night: The Literary Universe of Elie Wiesel* (Albany: State University of New York Press, 1982), pp. 6-7. In addition to the studies previously cited, other useful interpretations of Wiesel's work include the following books: Molly Abramowitz, *Elie Wiesel: A Bibliography* (Metuchen, N.J.: Scarecrow Press, 1974); Edward Alexander, *The Resonance of Dust: Essays on Holocaust Literature and Jewish Fate* (Columbus: Ohio State University Press, 1979); Michael Berenbaum, *The Vision of the Void: Theological Reflections on the Works of Elie Wiesel* (Middletown, Conn.: Wesleyan University Press, 1979); Alan L. Berger, *Crisis and Covenant: The Holocaust in American Jewish Fiction* (Albany: State University of New York Press, 1985); Robert McAfee Brown, *Elie Wiesel: Messenger to All Humanity* (Notre Dame, Ind.: University of Notre Dame Press, 1983); Harry James Cargas, ed., *Responses to Elie Wiesel: Critical Essays by Major Jewish and Christian Scholars* (New York: Persea Books, 1978); Ted L. Estess, *Elie Wiesel* (New York: Frederick Ungar, 1980); Sidra DeKoven Ezrahi, *By Words Alone: The Holocaust in Literature* (Chicago: The University of Chicago Press, 1980); Irving Halperin, *Messengers from the Dead* (Philadelphia: The Westminster Press, 1970); Josephine Z. Knopp, *The Trial of Judaism in Contemporary Jewish Writing* (Urbana: University of Illinois Press, 1975); Gene Koppel and Henry Kaufman, *Elie Wiesel: A Small Measure of Victory* (Tucson: The University of Arizona Press, 1974); Lawrence L. Langer, *The Holocaust and the Literary Imagination* (New Haven: Yale University Press, 1975); Alvin H. Rosenfeld, *A Double Dying: Reflections on Holocaust Literature* (Bloomington: Indiana University Press, 1980); John K. Roth, *A Consuming Fire: Encounters with Elie Wiesel and the Holocaust* (Atlanta: John Knox Press, 1979); John K. Roth and Frederick Sontag, *The Questions of Philosophy* (Belmont, Calif.: Wadsworth Publishing Company, 1988); Richard L. Rubenstein and John K. Roth, *Approaches to Auschwitz: The Holocaust and Its Legacy* (Atlanta: John Knox Press, 1987); Byron L. Sherwin and Susan G. Ament, eds., *Encountering the Holocaust: An Interdisciplinary Survey* (Chicago: Impact Press, 1979); Ellen Stern, *Elie Wiesel: Witness for Life* (Hoboken, N.J.: Ktav, 1982); and Graham B. Walker, *Elie Wiesel: A Challenge to Theology* (Jefferson, N.C.: McFarland & Co., 1987).

[15] *Elie Wiesel: Messenger to All Humanity,* p. 231.

[16] "Why I Write," p. 201.

[17] "Does the Holocaust Lie Beyond the Reach of Art?", p. 126.

[18] *One Generation After,* p. 214.

[19] *Night,* pp. 1, 109.

[20] Elie Wiesel, *Dawn,* trans. Frances Frenaye (New York: Avon, 1970), p. 126-27.

[21] Elie Wiesel, *The Accident,* trans. Anne Borchardt (New York: Avon, 1970), p. 81.

[22] Ibid., pp. 123, 127.

[23] Elie Wiesel, *A Jew Today,* trans. Marion Wiesel (New York: Random House, 1978), p. 164.

[24] *The Accident,* p. 123.

[25] Elie Wiesel, *The Gates of the Forest,* trans. Frances Frenaye (New York: Avon, 1972), p. 223, 180.

[26] Ibid., p. 9.

[27] *Elie Wiesel: Messenger to All Humanity,* p. 99.

[28] Elie Wiesel, *Legends of Our Time,* trans. Steven Donadio (New York: Avon, 1972), p. 230.

[29] Elie Wiesel, *Zalmen or the Madness of God,* trans. Nathan Edelman and adapted for the stage by Marion Wiesel (New York: Random House, 1974), p. 53.

[30] Elie Wiesel, *A Beggar in Jerusalem,* trans. Lily Edelman and Elie Wiesel (New York: Avon, 1971), pp. 82, 172.

[31] *One Generation After,* p. 107.

[32] Elie Wiesel, *Souls on Fire: Portraits and Legends of Hasidic Masters,* trans. Marion Wiesel (New York: Random House, 1972), p. 38.

[33] See Roth, *A Consuming Fire,* p. 150.

[34] Elie Wiesel, *Ani Maamin: A Song Lost and Found Again,* trans. Marion Wiesel (New York: Random House, 1973), p. 15.

[35] Elie Wiesel, *Messengers of God: Biblical Portraits and Legends,* trans. Marion Wiesel (New York: Random House, 1976), p. 235.

[36] Elie Wiesel, *The Oath,* trans. Marion Wiesel (New York: Random House, 1973), p. 239.

[37] Ibid., p. 16.

[38] *A Jew Today,* p. 13.

[39] *Elie Wiesel: Messenger to All Humanity,* p. 17.

[40] *A Jew Today,* pp. 149-52.

[41] *Legends of Our Time,* pp. vii-viii.

[42] Elie Wiesel, *The Trial of God (As it was held on February 25, 1649, in Shamgorod),* trans. Marion Wiesel (New York: Random House, 1978), pp. 129, 133.

[43] Elie Wiesel, *The Testament,* trans. Marion Wiesel (New York: Summit Books, 1981), p. 9.

[44] Elie Wiesel, *The Golem: The Story of a Legend as Told by Elie Wiesel,* trans. Anne Borchardt (New York: Summit Books, 1983), pp. 13, 65, 53, 92, 95.

[45] Ibid., p. 96.

[46] Ibid., pp. 97, 54, 83.

[47] Elie Wiesel, *The Fifth Son,* trans. Marion Wiesel (New York: Summit Books, 1985). See the book's epigraph.

[48] Ibid., p. 218.

[49] Ibid., p. 219.

[50] Ibid., pp. 190, 220.

[51] Ibid., p. 213.

[52] Quoted in John J. Goldman, "Author Wiesel Named Nobel Peace Laureate," *Los Angeles Times,* 15 Oct. 1986, I, 14.

[53] Elie Wiesel, "Between Protest and Belief," in *Against Silence,* I, 386.

[54] "Does the Holocaust Lie Beyond the Reach of Art?", p. 126.

TEACHING THE "NEW TESTAMENT" IN THE LIGHT OF JEWISH-CHRISTIAN DIALOGUE

by

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Since teaching that which we as Christians commonly refer to as the "New Testament" is my primary calling as a pastor and professor, and since my participation in Jewish-Christian dialogue has such a positive effect on my life and on my teaching, I am pleased to contribute to this special issue on teaching the Jewish-Christian dialogue in the university classroom.

I shall begin by providing a brief description of the guidelines for productive interreligious dialogue that I use in my Introduction to Theology classes and in my own participation in Jewish-Christian dialogue. I shall continue with a few comments about benefits to Christian theology that have come from the Jewish-Christian dialogue within our lifetimes. The major portion of this article will consist of a sharing of highlights of what I am currently teaching in my "New Testament" classes that may be helpful to others. I offer this with the full realization that what I am writing here is still opposed, in some instances vehemently, by the overwhelming majority of my fellow-Christians. Many of them still function within an arrogant, exclusivistic, imperialistic Christian setting in which interreligious dialogue is productive only if it results in the conversion of all who are "not yet" Christians to their own particular denomination of Christianity. For these Christians, there can be no benefits to Christian theology from Jewish-Christian dialogue, and most of what I teach in the light of Jewish-Christian dialogue is contrary to their understanding of the specifically Christian Scriptures. In only a few of our Christian congregations are the majority of the people open to what I am sharing here. Most denominational seminaries, closely aligned to the congregations, hold back with the congregations. Hopes for change from a condescending and triumphalistic Christian stance lie largely with the tax-supported universities and with some church-related and numerous independent colleges and universities. Jewish studies programs within such institutions offer some of our brightest rays of hope for change from an arrogant, exclusivistic, imperialistic Christian stance to one of grateful openness to the inspiration that God provides. I also offer these guidelines, comments, and highlights for discussion and review by my Jewish and Christian colleagues in the dialogue.

A. GUIDELINES FOR PRODUCTIVE INTERRELIGIOUS DIALOGUE

The first guideline for productive interreligious dialogue that I suggest is that each participant be as knowledgeable and as active as possible within that participant's own religious tradition. If one does not know as much as possible about the origins, development, practice, and present state of one's own religious history, one cannot dialogue productively with someone else. Moreover, it is essential within this first guideline that we be critical of our own tradition, of its origins, development, practice, and present state. We must be aware of the many ways in which our religious tradition has been harmful to some people, as well as helpful to others. We must be open to change and to improvement in the religious tradition in which we are active.

The second guideline is that each participant joyfully share the good news of what that participant's faith perspective has to say about God and about people. In other words, we must clearly articulate our religious tradition at its best. We must articulate it within the context of our own active participation in it. At the same time, we must share our criticisms of our own religious doctrines and beliefs. If we have seriously studied our own tradition with inspired objectivity, we are in a much better position to be critical of it than is anyone who is outside our tradition. We must sketch, therefore, in some detail the mistakes that have been made within our own tradition, the damage that it has done to people, the ways in which it has been oppressive. We must suggest reforms, changes that are needed, and be actively involved in making those changes. Nothing is more important to the success of interreligious dialogue than is our sharing of our substantive self-criticisms. This immediately frees other participants from any needs that they may have felt to be negative about our faith perspective and makes it possible for them to share their criticisms of their own religious traditions without any concern that their self-criticism will be used against them. By sharing our self-criticism, we build bridges rather than walls. We show trust and invite trust. We guarantee that we shall continue in dialogue rather than to revert to debate.

The third guideline for productive interreligious dialogue is that we listen as carefully as possible to the good news that other participants share about their beliefs, the good news that they have about God and about people. We welcome their good news. We rejoice and are joyful with them. We learn from them. We accept their religious traditions as valid, and we communicate that acceptance to them. This invites them to accept our tradition as valid also, and melts away religious weapons of destruction. This builds bridges from the rubble of crumbling walls. Over these bridges ideas flow freely from one religious tradition to the other. Self-critically, we learn from the good news shared by others how we can improve our own faith. We learn from the self-criticisms of others how we can reform our own. The integrity of each religious tradition is respected. Everyone gains. No one loses.

The fourth and final guideline for productive interreligious dialogue is that our purpose is always self-critically to be drawn closer to the other participants in the dialogue and with them to be drawn closer to God. In good interreligious dialogue we are drawn closer to the center, that is, closer to God. If these four guidelines are followed carefully, the goal of good interreligious dialogue will be achieved. We shall clarify our own religious position and gain an increased understanding of the religious traditions of others. We shall be closer to each other and we shall be closer to God. The dialogue will be productive.

B. BENEFITS TO CHRISTIAN THEOLOGY FROM THE JEWISH-CHRISTIAN DIALOGUE

The benefits to Christian theology that have already come from the Jewish-Christian dialogue within our lifetimes are substantial. Our perceptions of God have been greatly enhanced by this dialogue. In addition, participation in the dialogue has provided many valuable resources that we would otherwise have denied ourselves.

Participation in the dialogue helps us as Christians immeasurably to move from a *de facto* polytheism toward monotheism. This alone makes the dialogue well worth the effort! Less frequently now do we think polytheistically in terms of the Christian God, the Jewish God, the Islamic God, etc. Now we can think again, as at the beginnings of Christianity and in our biblical texts, of one God, truly God, the only God, and with Jews and Muslims of no god except God. Perhaps now, finally, we shall be able to overcome the residue of Marcionism that has remained within Christianity for more than eighteen centuries. When we are open to the perceptions of other theists--and there are no more experienced theists than Israelite theists--we are enabled to transcend our own polytheism,[1] the nature of which we have frequently been unaware. The dialogue also assists those of us who function within Western Christianity to place less emphasis on the post-biblical Augustinian analogy of the triangle as a representation of our trinitarian theology and to move closer to our near relatives in Eastern Christianity with their linear representation of trinitarian theology of God: Father, Son, and Holy Spirit, revealed to us as one God, but progressively more intimately as transcendent God (Father of all), as immanent God (Son for all), and as pervasive God (Holy Spirit in all). Dialogue with Jews (and with Muslims) helps us to appreciate once again this older linear analogy of God preserved in Eastern Christianity.[2] No longer are we trying to limit God to a single "Chosen People," identified always as ourselves. We now are able to perceive God as caring for other people also. Now we also can care for other people.[3] No longer do we perceive the life and death of the Jesus of history and the resurrection of the Christ of faith as efficacious only for Christians. We now can say that Jesus lived and died for others also, for Jews and for others as well as for Christians, and that millions of other Jews whose lives were taken in the crusades, the inquisitions, the pogroms, and the Holocaust also lived and died for others as well as for us. No longer do we think that the Spirit of God pervades only Christians. We are now open to see the fruits of the Spirit in people and in places that were previously totally closed to us. We rejoice, therefore, that the dialogue between Jews and Christians is helping us to move from a restrictive "God-in-a-box" polytheistic Christian theology to a monotheistic Christian theology that permits us with inspired creativity to celebrate the presence and activity of God in others as well as in ourselves.

Many valuable resources are opened to us by the Jewish-Christian dialogue. Now we as Christians can study the Israelite Scriptures, the Rabbinic Literature, and the Responsa Literature together with Jews. Now we can study our own specifically Christian Scriptures, as well as our ongoing religious traditions, together with Jews. And in this dialogue there is no reason for us to be afraid of Jews, nor Jews to be afraid of us. The integrity of each tradition is respected. Side by side, we are open to the inspiration that God provides in God's own way. As colleagues, we rejoice in many manifestations of the transcendence of God, of the immanence of God, of the pervasiveness of God. Respecting each other's traditions, we look forward with joyful anticipation to participation in present and future acts of God. All of these resources we have denied to ourselves and to Jews during more than eighteen centuries of selfish arrogance within Christianity.

C. HIGHLIGHTS OF TEACHING THE "NEW TESTAMENT" IN THE LIGHT OF JEWISH-CHRISTIAN DIALOGUE

Each time I teach courses in the Christian Scriptures, I attempt to portray for the students and to discuss with the students as much as possible of what we can know about the political, social, and religious environment of the Jesus of history, of the Paul of history, and of the writers of the various other documents that were eventually brought together to comprise the "New Testament." We also try to discern as well as we can how God was perceived by Jesus and by Paul and by the other writers and what Jesus, Paul and the other writers were seeking to accomplish. Within this main body of this present article I shall share a brief sketch of Jesus' life that I utilize in the classroom.

In light of the Jewish-Christian dialogue within our lifetimes and in the context of my study and teaching of History of Religion courses, of my rigorous use of historical-critical methodologies in the study of biblical texts, of insights provided for me within the various liberation theologies of our time,[4] of my work in writing *Mature Christianity*[5] and *Scripture Notes B, Scripture Notes C,* and *Scripture Notes (Series A),*[6] of my current research and writing of a book on the subtle anti-Roman cryptograms in the Christian Scriptures, and of the sensitive new translation of these Scriptures from Greek to English that I am preparing, I focus much of my teaching on the Jesus of history, on his environment, his life and teaching, and his death. We are able to see that the parents of the Jesus of history were named Joseph and Mary and that he was one of seven or more children (five sons and at least two daughters).[7] He lived as a Jew in Galilee and proclaimed his message in Galilee, in areas east of the Jordan, perhaps in Samaria, and certainly also in Jerusalem. When he proclaimed publicly--often with the use of cryptograms in his parables of the kingdom--basically the same message that his parents and other heavily-oppressed Jews of Palestine at that time expressed only privately, that HASHEM, not Caesar, is LORD, and that only HASHEM and never Caesar should be served, he rather quickly became a religious, social, and political leader among many of his own oppressed people. With his call for repentance, for a total turning from any type of cooperation with the oppressive Roman occupation forces (except the payment of taxes under duress), and with his joyous proclamation that very soon HASHEM, not Caesar, would reign over them, he was soon perceived among the oppressed as a messiah figure.[8] On at least one occasion, his mother and brothers pleaded with him to return with them to the quiet, private life of a carpenter in Nazareth, not because they disagreed in any way with what he was saying, but because they (and others) thought that he was "out of his mind" to be saying these things boldly and publicly.[9] They wanted him to come home because they did not want the oppressive Roman occupation forces to do to him what they were doing to every Jewish religious, social, and political leader who would emerge in Galilee or Judea at that time. That is to say, they did not want him to be seized, tortured privately nearly to the point of death by the Roman occupation forces, and then crucified publicly as a "king of the Jews," to show what the Romans did to any leader who would arise from among the oppressed Jewish people of Palestine at that time and give them hope for freedom from Roman occupation of their land. Certainly the members of the family of the Jesus of history did not want him to go to Jerusalem, where his encouragement of the oppressed would come to the attention of the Roman officials much more than it would in the villages and rural areas of Galilee.

In the light of the Jewish-Christian dialogue and of related studies, we are able to see that the Jesus of history had what we might call two areas of ministry. The first was among the ninety-nine percent of his own Jewish people in Palestine who refused in any significant way to cooperate with the oppressive representatives of the Roman State. They rejected the authority of the Herods and of the Roman procurators, and consequently were heavily oppressed. Because of the totally unreasonable taxation system enforced by the Roman military, they were perennially poor. The second area of ministry of the Jesus of history was among the other one percent[10] of his own Jewish people who for various reasons cooperated with the Roman occupation forces.

We are able to see that the Jesus of history was quite successful in his first area of ministry, among his fellow oppressed Jews who in their fear and hopelessness "could not see" and "could not walk." Afraid and in despair, many were "diseased," "filled with demons," and "dead." Now, however, hearing and seeing the Jesus of history, who in the name of HASHEM boldly proclaimed the coming of HASHEM, they began to have hope, and as they began to have hope their power and strength were returning to them. Many of them were able to "get up and walk," to "see clearly again," to "have their demons cast out," to be "cured of their leprosy and other diseases," and to be "restored to life."

There is evidence within the texts of the Christian Scriptures that the Jesus of history even had some success in the second, much more difficult area of his ministry, with the other one percent of his own people who, because they cooperated with the Roman oppressors, were considered to be "sinners" by the other ninety-nine percent. Apparently Pharisees and others among those who would not cooperate with the Romans would not eat with the few who did, nor socialize in others ways with them. Within the one percent of the Jews of Palestine who cooperated with the oppressive Roman occupation forces, we can identify three distinct groups. First, there were those who worked for the Romans as tax collectors, "farming out" this responsibility and keeping whatever, with the help of the Roman military, they were able to collect in excess of their quotas. Obviously, the tax collectors were hated by the other ninety-nine percent of the people. Second, there were the prostitutes, whose customers were drawn from among the Roman military personnel and from some of their own people who, because they cooperated with the Romans, had money with which to purchase the "services" of the prostitutes. The third group was composed of the chief priests selected by the Roman occupation forces for the leadership positions in the temple in Jerusalem. These chief priests were selected because they would cooperate with the Romans and would encourage the oppressed ninety-nine percent of their fellow Jews to be complacent and cooperative. They also collected the half-shekel temple tax annually from every male Jew in the land, with no accountability to the people for the use of it. Most of the oppressed Jews in this era must have despised these priests. It is apparent from the Christian Scriptures texts that the Jesus of history called upon tax collectors from among this one percent to leave their tax offices and to return to join the ranks of the oppressed in calling on the name of HASHEM rather than on the name of Caesar. According to the Christian Scriptures, a few tax collectors, most notably Matthew (Levi) and his friends and Zacchaeus, agreeing with Jesus that they could not serve God and "mammon" at the same time, abandoned their tax offices, invited Jesus and some of his closest followers to eat with them, and identified with the group of oppressed Jews who followed Jesus. There is also evidence in the Christian Scriptures that the Jesus of history was successful in persuading some Jewish prostitutes, such as Mary Magdalene and the woman who was said to have "washed his feet with her tears," to cease to offer their "services" to the Roman military and to return to the fellowship of their own families. (It is possible, perhaps even likely, that the references to Mary Magdalene as one from whom Jesus had cast out seven demons may have been a cryptic way of saying that after Mary Magdalene listened to Jesus she ended her relationship with the seven Roman military "demons" who had "possessed" her. After she had listened to Jesus and had returned to her own family, she no longer had the seven demons "in" her.)

The only significant group among the one percent of the Jews of Palestine who cooperated with the Roman oppressors with whom Jesus had no apparent success was the chief priests and those around them. It is not surprising that these chief priests felt threatened whenever the oppressed Jews of Palestine began to show signs of life, for the chief priests realized that in the event of a successful uprising by their oppressed fellow Jews, the property and lives of the chief priests who had cooperated closely with the oppressive Romans would not be spared. Caiaphas, his father-in-law Annas, and others in their group, together with goons hired by them, apparently worked closely with the Roman procurator Pontius Pilate. When they saw Jesus in the outer court of the temple in Jerusalem surrounded by a large number of excited young oppressed Jews from Galilee and Judea, they probably agreed with the Roman procurator that this popular religious, social, and political leader of their oppressed fellow Jews would have to be seized, tortured, and crucified in order to frighten the oppressed Jews of Palestine back into submission. How else could Pilate with no more than a legion of two to three thousand Roman troops be expected to maintain control over as many as half a million nationalistic Jews of Palestine who desperately wanted to get the Roman military out of their land? The decision, therefore, was made by the Roman procurator that Jesus should be seized as soon as possible, perhaps with assistance from goons hired for this purpose by the cooperating chief priest, and brought within the Roman citadel. The only "trial" of the Jesus of history was a trial by torture, since the sentence of death had already been given when Jesus had been seen in the temple court. The few of the one percent of the Jews of Palestine who cooperated with the oppressors and who were accessible to Pilate assented to Jesus' death and perhaps even cried out, "Crucify him!"

The overwhelming majority of the Jews of Palestine who were oppressed, the Pharisees, the Essenes, the guerrilla fighters, and the "people of the land," must have hated the Romans and despised their own chief priests who cooperated with the Roman oppressors. If they were aware of Jesus and of what he was saying and doing, they must have grieved and lamented when he was seized, tortured, and crucified, because they knew that they were impotent to do anything to prevent it. One more Jewish messiah figure in whom they had placed hope was now dead; one more victim had been slaughtered by the oppressors.

The crucified Jesus of history lived on for a time in the memories of the oppressed Jews of Palestine, since he, like others before and after him, had encouraged their faith in HASHEM and had rekindled their hopes that HASHEM would act soon to free them from the burdens of the oppressive Roman occupation forces. For a few men and women, however, who had identified most closely with Jesus he lived on in other ways. Some of them saw him alive again in bodily form, with the scars and marks of the torture and crucifixion that he had endured, as well as in spiritual form, unlimited by the usual restrictions of time and space. Since Jesus and most of his followers had been among those who believed that "on the last day" HASHEM would raise everybody from the dead and judge each life, many of the closest followers of Jesus continued to experience the presence of the crucified Jesus of history in a most real sense. They experienced his presence both individually and as they came together to "break bread" in the table fellowship that they had enjoyed with him. They believed that the "last day" had already come for Jesus, and in a sense had already come for them. They believed that Jesus was not only present among them, but also was present with HASHEM as the special servant and son of HASHEM. They also came to believe that the resurrected Jesus would appear again, no longer as a human being who could be killed by the oppressive Romans, but in the form of the unkillable Messiah (Christ) of faith, who would crush every agent and agency of oppression under his feet, and then present the redeemed world to HASHEM, who from that time on would reign over the world in peace forever.

As days and months and years passed, and the words and actions of the Jesus of history receded from the memories of many of his followers, the Christ of faith increased in importance. These followers began to attribute to the Christ of faith many of the immanent characteristics that they also attributed to HASHEM. They began to perceive the Christ of faith to be more accessible than HASHEM was to them. For them HASHEM was now in many respects transcendent God who had not intervened during the life and death of the Jesus of history, but was Father of all and in a special sense Father of the resurrected Jesus of history, Father of the Christ of faith. For them, the parents of the Christ of faith could not be Joseph the carpenter and his wife Mary. The Christ of faith could not be one of at least seven children in one family, conceived within that marriage of Joseph and Mary as other children are conceived. Since HASHEM (now God transcendent for them) was perceived to be the Father of the Christ of faith, the parents of the Christ of faith were now said to be HASHEM as Father in a mysterious spiritual sense and Mary as mother in a natural physical sense.

As more and more the Christ of faith, and less and less the Jesus of history, came to be proclaimed by the Jewish followers of Jesus, their proclamation became more attractive to non-Jews than to Jews. Non-Jews found it to be relatively easy to accept the concept of a savior figure being "son of Deity," which in no way was a unique idea within the Greco-Roman world. They could, therefore, readily acquiesce to the concept that the Christ of faith was "both human and divine." For them, there was no difficulty in perceiving the Christ of faith as "virgin-born," the child of the Virgin Mary and of God.

At this point, we must introduce the figure of a particularly talented Jew, not of Palestine but of the Diaspora. Paul of Tarsus, from the Roman province of Cilicia and Syria, heard this proclamation about the Christ of faith and at first opposed it. After three years of self-struggle, Paul became what he himself[11] described as "an apostle of Jesus Christ," with a message about the Christ of faith directed primarily to non-Jews within the Roman Empire. Paul argued vehemently with Jewish followers of the Jesus of history in Palestine that non-Jews to whom the Christ of faith would be proclaimed should not be required to observe *kashrut,* to be circumcised in a Jewish religious rite if they were males, or in other ways to follow the Jewish lifestyle prescribed in the Torah. It was Paul's opinion that to require non-Jews to live as Jews as a prerequisite for acceptance of the message about the Christ of faith would severely limit the acceptance of that message among non-Jews.

It is ironic that Paul's stubborn insistence that non-Jews should be permitted to accept the message about the Christ of faith without having to live their lives in accordance with Torah regulations contributed directly to his own death at the hands of zealous advocates of Roman Imperial Religion. The Jews of Palestine and of the Diaspora were numerically a small percentage of the total population of the Roman Empire. Paul realized that only a few non-Jews would be receptive to the message about the Christ of faith if they would be required to observe *kashrut,* to be circumcised in a Jewish religious ceremony, and to live as Jews. In order to reach non-Jews, Paul argued, some of the Torah regulations--though not the Torah itself--would have to be waived. Because of his stubborn persistence, Paul was able to gain the grudging consent of the followers of Jesus in Palestine that among non-Jews some of the Torah regulations could be waived, and Paul and others who adapted this policy began to be successful in attracting a large number of non-Jews. Their success, however, brought them to the attention of zealous advocates of Roman Imperial Religion who felt threatened by the success of the leaders of this new movement who denied the authority claims of the advocates of Roman Imperial Religion. Paul and others like him proclaimed that the resurrected, unkillable Christ of faith, not Caesar, was Lord of all and that the time would come soon in which every knee would bend to the resurrected Christ, not to Caesar, and every tongue would confess that the resurrected Christ, not Caesar, was Lord. Advocates of Roman Imperial Religion correctly surmised that if the efforts of Paul and of others like him, no longer limited by the requirements of Torah-lifestyle, were to reach large numbers of non-Jews who would not pledge allegiance to the Roman State, serve in its military, nor participate in its civil ceremonies, then the fabric of the Roman State would be weakened perceptibly and much power would be lost by the zealous advocates of the Imperial Religion. Feeling threatened, therefore, by Paul's success among non-Jews, these advocates of the Imperial Religion shadowed Paul (perhaps as the "thorn in the flesh" that Paul wrote that he had unsuccessfully tried to shake loose) and gathered evidence that Paul's proclamation and work was subversive to the interests of the Roman State, which indeed it was. Having gathered evidence, they arrested Paul and offered him a choice. He would be set free if he would publicly acclaim Caesar as Lord, or he would be put to death as an enemy of the Roman State if he would persist in acclaiming the Christ of faith, not Caesar, as Lord.[12] Paul's decision was to refuse to acclaim Caesar as his Lord and instead to acclaim as Lord the Christ of faith. Paul, therefore, was put to death as an enemy of the State by zealous advocates of Roman Imperial Religion who did what they felt that they had to do.

It should be noted that when Paul attributed to the Christ of faith the honor of the bending of every knee and the confession of every tongue acclaimed of HASHEM in Isaiah 45:23, Paul--even though he still considered himself to be a Jew--should just before the end of his life more accurately be described as a Jewish-background proclaimer of the Christ of faith. There was much flexibility in the ways in which the Torah could be interpreted among Jews of the time of Paul. A great variety of interpretations was acceptable, since the Torah, having been formulated as the basis for life in a situation in which Israelites would have political power and control over their destiny, was at the time of Paul Torah for oppressed and powerless people. Paul, however, went beyond the limits of interpretation of the Torah acceptable to most Jews when he proclaimed that HASHEM graciously declares both Jews and non-Jews to be "righteous" apart from some of the requirements of the Torah, even though the Torah remains important as a gift of HASHEM and even though the Jews who remain Jews are still the primary people of HASHEM. In this way, Paul contributed significantly to the formation of a religion and of a people separate from Israel, a religion and a people that would soon after Paul's death turn against Israel and against Jews who remained Jews.

Even though Paul was a significant founder of that which came to be called Christianity, Paul was not the only such founder. For a period of approximately three decades after the death of Paul, leadership within the new movement was apparently in the hands of individuals and communities for whom Paul was not particularly important. The writers and communities that produced the Four Gospels within the Christian Scriptures make no direct references to Paul and do not show indications of direct influence from Paul.[13] For three decades, during which the new movement had its definitive development, Paul was not on the scene. Leadership was in the hands of the Jewish-background writers of what we call the Gospels According to Mark, Matthew, and John and of the Gentile writer of what we call the Gospel According to Luke. For them, interest in the acclamation of HASHEM by the Jesus of history, the courageous human Jew who had instilled hope in his fellow-oppressed Jews of Palestine, waned and interest in the Christ of faith increased rapidly. Even though these writers and communities continued to express what they believed about God, Jesus, the world, and themselves within ministry-of-Jesus vehicles, if we read the Gospel accounts in the sequence of Mark, Matthew, Luke, and John, we find ourselves increasingly confronted not by the Jesus of history but by the Christ of faith. It is the Christ of faith who is made to claim in the Gospel According to John that "I and the Father are one," and that "I am the way, and the truth, and the life. No one comes to the Father except through me!" Where the claims in behalf of the Christ of faith made by these writers and communities are the most profuse (in the latter chapters of the Gospel According to Matthew, in the central chapters of the Gospel According to John, and consistently throughout Acts of Apostles), the anti-Jewish polemic is the most vicious and defamatory. It was in these portions of the

"New Testament"[14] that the totally inaccurate and unfair charge of deicide was most fully developed,[15] the Pharisees were most unfairly vilified, Jesus was separated most completely from his own oppressed people and made to condemn them, and the seeds of Christian exclusivism were sown.[16]

Nevertheless, it was possible for some who wrote about the Christ of faith during the years from 90-140 C. E. and whose writings were included within the Christian Scriptures to have a high Christology without being viciously anti-Jewish. These writers provide models of faith and practice that we who are Christians have not adequately explored, even though these models are accessible to us within our specifically Christian Scriptures, most notably in 2 Peter, which was probably the last document to be written among those that were accepted into the specifically Christian Scriptures canon.

Unfortunately, because of the intransigence of most of us who acclaim the Christ of faith, the constructive dialogue between Jews and Christians, each respecting the integrity of the other, was not established until our lifetime. The result has been unnecessary theological impoverishment for those of us who acclaim the Christ of faith and unspeakably horrendous physical suffering for the people of the Jesus of history who have remained Jews. Throughout many centuries Jews have been cruelly deprived of civil rights, of freedom, and of life itself in "Christian" lands in crusades, inquisitions, pogroms, the Holocaust, and in ongoing expressions of antisemitism. Even now, only a very small fraction of those of us who are Christians participate in this dialogue. Most prefer to retain an arrogant, exclusivistic, imperialistic Christian posture.

CONCLUSION

This article is intended to indicate that the productive Jewish-Christian dialogue of the past few decades has a profound, positive effect on my teaching of the Christian Scriptures both in the university setting and in the churches. Only a small percentage of my students, whether they have been actively involved within their churches or not, have moved beyond an exclusivistic Christian posture when they come to me, and most have had no experience in Jewish-Christian dialogue. Because of this, both in the university setting and in the churches, I begin with a presentation and discussion of faith and of the nature of religious language. From this base, I move on to explain and to use the tools provided in the various historical-critical methodologies. During this process, the distinction between the Jesus of history and the Christ of faith is made. Also, we are able to separate what Paul himself wrote from the interpolations into his letters and from the documents written after his death, both in his name and in the Lukan Acts of Apostles drama.

Although a small number of my students in the university setting retain their literalistic understanding of the biblical texts and many have great difficulty initially in accepting the distinction between the Jesus of history and the Christ of faith, many others are fascinated by this distinction and say that for the first time in their lives their religion makes sense to them and they can openly accept Jews as Jews without feeling that they are betraying their own Christian faith in the process. The changes in their attitudes with regard to Jews are significant. Only an average of two or three out of approximately two hundred fifty students that I have each year retain their previous postures of indifference or of religious arrogance with regard to Jews. The few in which I see no change are almost invariably heavily under the influence of their parents who have these attitudes and insist that they must be retained in their sons and daughters.

NOTES

[1] This need to transcend our own polytheism is eloquently articulated by James A. Sanders in his book *From Sacred Story to Sacred Text* (Philadelphia: Fortress, 1987) and in his presentation on "One God and World Peace" at the Tenth National Workshop on Christian-Jewish Relations held in Minneapolis, November 8-11, 1987.

[2] At the present time, Hans Küng is focusing our attention on this significant paradigm shift.

[3] See especially Paul M. van Buren, *Discerning the Way* (New York: Seabury, 1980), *A Christian Theology of the People Israel* (New York: Seabury, 1983), and *Christ in Context* (New York: Harper & Row, 1987).

[4] Ongoing team-teaching experiences with my close colleague Thomas G. Wilkens, an expert in Latin American liberation theology, are enormously beneficial in this respect.

[5] *Mature Christianity: The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament* (Selinsgrove, Pennsylvania: Susquehanna University Press, 1985).

[6] *Scripture Notes B, Scripture Notes C,* and *Scripture Notes Series A* (Lima: Ohio: C. S. S. Publishing Company, 1984, 1985, and 1986 respectively. These books are, in the light of the Jewish-Christian dialogue, comments on the lectionary texts currently read and used as the biblical bases for the messages proclaimed in most Roman Catholic, Lutheran, Episcopal, in many Presbyterian, United Church of Christ, United Methodist, Disciples of Christ, United Church of Canada, and in some other Christian congregations in the United States and Canada.

[7] According to information retained in Mark 6:1-6a and Matthew 13:53-58 in the "New Testament," the Jesus of history had brothers named Joseph, James, Judas, and Simon, and several sisters. It is likely that Joseph was the first son born to Joseph and Mary and named after his father. Other brothers and sisters may also have been older than the Jesus of history.

[8] The Jesus of history was *a Jewish* messiah figure during the last months or years of his life. He was not, of course, *the Christian Messiah* until as the Christ of faith he became that after he had been crucified and as Christians believe, raised from the dead.

[9] This is clearly indicated in Mark 3:20-35.

[10] I use these percentages primarily because of the use of these numbers in the parable in Luke 15:3-7. In this parable, it is said that the ninety-nine sheep in the wilderness are like righteous people who need no repentance, and that the one sheep that is lost when found is like one sinner who repents. I also use these numbers because when proud people who were once free and independent are forced to live under the control of cruel foreign oppressors these are roughly the percentages of those who refuse to cooperate with the foreign oppressors and those who actively do cooperate with them.

[11] For our information about the Paul of history, we rely primarily on the seven basic letters of Paul (1 Thessalonians, 1 Corinthians, 2 Corinthians, Galatians, Romans, Philemon, and Philippians) that are included in the Christian Scriptures, and not on the later "Pauline" epistles (Colossians, Ephesians, 2 Thessalonians, 1 Timothy, 2 Timothy, and Titus), nor on Acts of Apostles, a drama composed by the Lukan playwright several decades after the death of the Paul of history.

[12] We see this most clearly in chapters 1-2 of Paul's letter to the Philippians in the "New Testament."

[13] Although "Paul" is the principal character in chapters 9-28 in Acts of Apostles, it is the Lukan Paul, not the Paul of history, who appears so prominently in the Acts drama. For an excellent comparison between the Paul of history and the Lukan Paul in the Acts drama, see Krister Stendahl, "Preaching from the Pauline Epistles," in *Biblical Preaching,* ed. by James W. Cox (Philadelphia: Westminster, 1983), pp. 306-26.

[14] Not in the basic letters of Paul, where only in the 1 Thessalonians 2:13-16 interpolation, added by someone other than the Paul of history more than thirty years after the death of Paul, is the deicide charge present. See Beck, *Mature Christianity,* pp. 39-79, for this argument.

[15] The deicide charge is totally inaccurate and unfair, not only because God is by definition unkillable by people, but also because fewer than one percent of the Jewish people who were living in Palestine at the time that the Jesus of history was seized, tortured, and crucified cooperated with the Roman oppressors who killed him.

[16] Christian exclusivism is actually only a minority viewpoint within the Christian Scriptures, confined to the Gospel According to John (John 14:6) and Acts of Apostles (Acts 4:12). Unfortunately, however, Christian exclusivism became the majority viewpoint of the Church, especially when Christianity became the Civil Religion of the Roman Empire during the fourth century of the common era. Christian exclusivism then fueled the crusades, the inquisitions, and the pogroms, and helped to make it possible for the Nazis to promulgate the Holocaust. Christian exclusivism, often in an even more narrow denominational or sectarian sense, is still cherished by the contemporary advocates of an arrogant, imperialistic Christianity. For similar expressions of this, see also John Hick, "The Nonabsoluteness of Christianity: A Controversial Call to Give Up 'Pernicious' Christian Exclusivism and to Recognize Salvation in Other World Religions, "*International Christian Digest* 2 (1988), 26-29; Rosemary Radford Ruether, *Faith and Fratricide: The Theological Roots of Anti-Semitism,* New York: Seabury, 1974; and a multitude of Jewish writers.

EDUCATIONAL RESOURCES FOR THE JEWISH-CHRISTIAN DIALOGUE

by

Michael Shermis

Over the past twenty-five years there has been a veritable explosion of materials developed for and about the Jewish-Christian dialogue and Jewish-Christian relations. To help make the immense quantity of materials more manageable a list of resources has been selected--including books, articles, media, and educational programs(*)--to be utilized by those involved in both the academic and the lay Jewish-Christian dialogue. Thus, this article is meant as a resource to help facilitate the learning process in this very important endeavor.

Books and Bibliographic Articles

Bishop, Claire Huchet. *How Catholics Look at Jews: Inquiries into Italian, Spanish, and French Teaching Materials.* New York: Paulist, 1974.

Christian attitudes toward the Jews and Judaism in teaching materials are examined by one of the early promoters of the dialogue. Bishop analyzes historical inaccuracies in parochial textbooks with the hope that the effort will help "replace old enmities with a new amity."

Blewett, Robert P. "Annotated Bibliographies Regarding Christian-Jewish Relations." 1987. Available through Interfaith Resources, Inc., 1328 Oakwood Drive, Anoka, Minnesota 55303.

These bibliographies cover four areas: history, theology, disputation and dialogue, and antisemitism. Each series of resources is divided into early Church and medieval and modern time periods.

Borowitz, et al. *Image of the Jews: Teacher's Guide to Jews and Their Religion.* New York: Anti-Defamation League of B'nai B'rith, 1970.

Eugene Borowitz, Irving Greenberg, Jules Harlow, Max J. Rottenberg, Dore Schary, and Michael Wyschogrod are contributors to this volume of instructional materials on Judaism. The largest part of the book is a teachers' guide written by Ruth Seldin. It contains aims and objectives, an overview, suggested classroom activities and discussion topics, and a bibliography on "The American Jew," "What Jews Believe," "Jewish Worship and the Jewish Year," and "The Life of the Jew."

(*) The annotations and most of the information for this article is taken from Michael Shermis' *Jewish-Christian Relations: An Annotated Bibliography* and Resource Guide. Bloomington: Indiana University Press, 1988, and is reprinted with permission.

Boys, Mary C. *Biblical Interpretation in Religious Education: A Study of the Kerygmatic Era.* Birmingham, Ala.: Religious Education Press, 1980.

Meant for both religious educators and biblical scholars, this lucid historical overview of salvation history reflects upon concerns that "reach to the very core of Christianity, and have serious implications as well for its self-understanding vis-a-vis Judaism."

Cargas, Harry James. *The Holocaust: An Annotated Bibliography.* Second ed. Chicago: American Library Association, 1986.

Quality annotations make this an extremely useful resource for anyone wishing to study the history and implications of the Holocaust. Cargas's evaluations of over five hundred books cover a wide range of topics in a very thorough fashion.

Celnik, Isaac, and Max Celnik. *A Bibliography on Judaism and Jewish-Christian Relations.* New York: Anti-Defamation League of B'nai B'rith, 1965.

A selected bibliography of Judaism with brief annotations on its history, literature, beliefs, practices, institutions, and the Jewish-Christian encounter from its origins until 1964. Although this book was written when Jewish-Christian relations were just beginning to blossom (and as a result this section is very short), it is still useful for its annotations on the classics of history and literature in Judaism.

Cohen, Iva. *Israel: A Bibliography.* New York: Anti-Defamation League of B'nai B'rith, 1970.

Extensive and thorough annotations on the history of Israel and its culture. This bibliography contains sections on history, geography, archaeology, Zionism, politics, social structure, economy, education, the Kibbutz, the Arab-Israeli conflict, literature, and books for young people.

Cracknell, Kenneth. "Bibliography: Christian-Jewish Dialogue." *Modern Churchman* 26 (1984): 40-48.

Most of the books included are available only in England. However, there are a few American editions in print and it is useful to know what is happening in the dialogue on the international scene.

Cunningham, Philip A. *Jewish Apostle to the Gentiles: Paul as He Saw Himself.* Mystic, Conn.: Twenty-Third Publications, 1986.

The theme, as the title indicates, is not that Paul rejected Judaism but rather that he felt himself "sent" to the gentiles to save them--with the use of Christ's message--from damnation. Good use is made of recent Pauline scholarship in the ten years since Stendahl's *Paul among Jews and Gentiles.* The reflective questions at the end of each chapter make this short book especially appropriate for adult education and Bible study groups.

Eckardt, A. Roy. "Recent Literature on Christian-Jewish Relations." *Journal of the American Academy of Religion* 49 (1981): 99-114.

A scholarly review of the literature with an extensive listing of titles relating to the Holocaust and Christian anti-Judaism. There is also an excellent compilation of research in the areas of "Political Theology," "Jewish Influences on Christian Thought," "The Integrity of Judaism," and "Witness and Mission."

Fasching, Darrell J., ed. *The Jewish People in Christian Preaching.* New York: E. Mellen, 1984.

Essays from "New Horizons or Old Dilemmas? Judaism in Christian Theology and Preaching," a symposium held in 1979 at Syracuse, New York. Exceptionally well-written essays that serve "to update clergy, religious educators, and interested lay persons on recent developments in Christian theology relating to Judaism." Scholars participating include Michael J. Cook, Paul M. van Buren, Eugene Fisher, Krister Stendahl, and the editor. The final chapter is from *We Jews and You Christians* by Samuel Sandmel, to whom the book is also dedicated.

Fisher, Eugene J. *Faith without Prejudice.* New York: Paulist, 1977.

This attempt to "rebuild Christian attitudes toward Judaism" would serve well the teacher, the liturgist, and those interested in the history of the dialogue since Vatican II. A useful introduction and re-examination of Christian anti-Jewish attitudes. Contains several helpful appendixes including a proposed future curriculum for Catholic education.

____________. *Homework for Christians: Preparing for Christian-Jewish Dialogue.* Rev. ed. from the original by Bernhard C. Olson. New York: National Conference of Christians and Jews, 1985.

The ideal beginning booklet for Christians preparing for Jewish-Christian dialogue. It asks the right questions and is sensitive to proper dialogue procedures.

____________. "A New Maturity in Christian-Jewish Dialogue: An Annotated Bibliography 1979-83." *Face to Face: An Interreligious Bulletin* 11 (1984): 29-43.

The explosion of material in recent years has made this well-organized bibliography extremely helpful for students and scholars alike. Fisher has divided the article into thirteen different sections: "Documenting the Dialogue," "The New Testament and Judaism," "The Trial of Jesus," "The Relationship between the Scriptures," "The Patristic Period," "The Medieval Period," "The Modern Period: Jews and Christians in America," "Mission and Witness Reconsidered," "Toward a Christian Theology of Judaism," "Jewish Responses to Christianity," "Liturgy, Spirituality, and Catechetics," "The Holocaust and Christian-Jewish Relations," and "Muslim-Jewish-Christian Relations."

____________. *Seminary Education and Christian-Jewish Relations: A Curriculum and Resource Handbook.* Washington, D.C.: National Catholic Educational Association, 1983.

Filled with useful information, this short work should have a place on the shelves of every seminarian. Fisher presents resources and suggestions for sacred Scripture, liturgy and homiletics, Church history, catechetics, systematics, and moral theology. Includes a curriculum outline, a resource bibliography, and important appendixes of official Roman Catholic Church positions on the Jews and Judaism.

Fitzmyer, Joseph A. *A Christological Catechism: New Testament Answers.* New York: Paulist, 1982.

Useful for Christians exploring their Christology, this catechism reflects modern biblical scholarship. Sensitive to the guidelines of Vatican II.

Jackson, Herbert C., ed. *Judaism, Jewish-Christian Relations and the Christian Mission to the Jews: A Select Bibliography.* New York: Missionary Research Library, 1966.

This bibliography, done by the Missionary Research Library at the request of the World Council of Churches' Committee on the Church and the Jewish People, lists over one thousand books, pamphlets, and articles.

Kagan, Henry Enoch. *Changing the Attitude of Christian toward Jew: A Psychological Approach through Religion.* New York: Columbia University Press, 1952.

A psychological experiment that attempts to change anti-Jewish attitudes by using teaching and private conference techniques at Christian summer church camps. Deserving of praise, this study does not deal with highly prejudiced people but rather tries to help Christian teenagers examine the superficiality of their anti-Jewish attitudes.

Kane, Michael. *Minorities in Textbooks: A Study of Their Treatment in Social Studies Texts.* Chicago: Quadrangle/Anti-Defamation League of B'nai B'rith, 1970.

This study examines textbooks and their treatment of minorities, as did the original ADL report in the 1960s. The suggested changes from the earlier study have not been heeded. One of the author's conclusions is that "material on the Jews continues to suffer from an overemphasis on their ancient past and on the theme of persecution," as well as their sterotyped treatment.

Kaufman, Harriet L. *Jews & Judaism since Jesus.* Cincinnati: Forward Movement, 1987.

Written as a teaching aid for Christians, this short introduction to Jewish life and the history of Judaism would be best utilized by Bible study groups and Christian education programs.

Library, Union Theological Seminary in Virginia. *Christian Faith Amidst Religious Pluralism: An Introductory Bibliography.* Educational Programs. Richmond, Va.: Union Theological Seminary in Virginia, 1980.

A teaching bibliography that lists print and non-print media in the areas of: Christianity and other religions (including African religions, Buddhism, Hinduism, Islam, Judaism, Sikhism, and Zoroastrianism); history and phenomenology of religion; philosophy and theology of religion; theology and practice of mission; and Third World theology. The media sections are particularly useful. Would be of great value to teachers and professors in Christian education who wish to explore further the use of pluralism for their classes. Available from the Union Theological Seminary in Virginia for $5.00.

Littell, Marcia Sachs, ed. *Holocaust Education: A Resource Book for Teachers and Professional Leaders.* New York: E. Mellen/Anne Frank Institute, 1985.

Essays from the Eighth Conference on Teaching the Holocaust and Its Lessons, which had the theme "Lessons of the Holocaust: Signs of Oppression." This is another valuable resource for Holocaust educators.

Long, J. Bruce, ed. *Judaism and the Christian Seminary Curriculum.* Chicago: Loyola University Press, 1966.

An outstanding investigation of Judaism in the theological curriculum of Christian seminaries. Scholars such as William D. Davies, Charles Y. Glock, Jerald C. Brauer, George G. Higgins, J. Coert Rylaarsdam, and Robert Gordis, among others, presented papers at a Catholic-Protestant Conference on Judaism and the Christian Seminary Curriculum, March 24-25, 1966, at the University of Chicago. A clear example of the two traditions' move, in the sixties, away from tea and sympathy towards respect and understanding.

Muffs, Judith Hershlag. *The Holocaust in Books and Films.* New York: Center for Studies on the Holocaust, Anti-Defamation League of B'nai B'rith, 1982.

Well-organized resource guide intended for librarians, students, and teachers in search of a greater understanding of the Holocaust. The annotated list of books and films provides useful descriptions of a wide range of material on and about the Holocaust. Headings include "Europe Jewry before the Holocaust," "The Third Reich," "Holocaust Overview" "Camps, Ghettos, in Hiding," "Collaboration and Indifference," "Resistance and Rescue," "War Criminals," "Survivors and the Generation After," "After the Holocaust: Reflection and Literary Analyses," "Nature of Human Behavior," "Analogies," "The Jews," "Prejudice and Anti-Semitism," and "The Controlled Society." Also includes a list of Holocaust centers and curriculum material.

Olson, Bernhard E. *Faith and Prejudice: Intergroup Problems in Protestant Curricula.* New Haven: Yale University Press, 1963.

This large, penetrating self-study on religious animosity and religious instruction analyzes catechetical literature. Olson, who headed this seven-year study by the Yale Divinity School, examined four basic theological viewpoints, conservative, fundamentalist, liberal, and neo-orthodox, to determine if religious education fosters prejudice.

Pawlikowski, John T. "The Bi-Polar Experience." *New Catholic World* 217 (1974): 43-47.

An introduction, for the Christian reader, to topics of central concern for those involved in the Jewish-Christian dialogue. These books, which touch upon issues that are important to, and significant for, contemporary Judaism, represent a good selection of the literature published in the early seventies.

____________. *Catechetics and Prejudice: How Catholic Teaching Materials View Jews, Protestants, and Racial Minorities.* New York: Paulist, 1973.

Pawlikowski analyzes the St. Louis University Textbook Studies on Catholic teaching materials. The conclusion of the studies is that Jews and Judaism are presented unfavorably and much less objectively than are other religions. Contains suggestions to help change the anti-Jewish attitudes these texts foster.

Shermis, S. Samuel, and Michael Shermis. "Educational Aspects of the Jewish-Christian Dialogue." Chapter in Michael Shermis' *Jewish-Christian Relations: An Annotated Bibliography and Resource Guide.* Bloomington: Indiana University Press, 1988.

The first chapter of this resource work examines the objectives of the people who enter into the dialogue and the different levels of knowledge, understanding, and motivations of the participants. It also includes issues for discussion in the dialogue, specific educational resources on how to begin a dialogue group, and information regarding the higher educational programs available in Judaeo-Christian studies (which are listed in the last part of this article).

Sternfield, Janet. *Homework for Jews: Preparing for Jewish-Christian Dialogue.* Second ed. New York: National Conference of Christians and Jews, 1985.

The most useful "how to" book available; it offers excellent preparation for Jews to enter into the vibrant and exciting world of Jewish-Christian dialogue.

Strober, Gerald S. *Portrait of the Elder Brother: Jews and Judaism in Protestant Teaching Materials.* New York: American Jewish Committee, 1972.

This short evaluation of texts and teaching materials used in religious education looks at Bernhard E. Olson's Yale study and concludes that many of the suggested changes have not come about. A noteworthy part of this study is the recognition of the lack of reflection in teaching materials on the recent developments in Jewish-Christian relations.

Szonyi, David M. *The Holocaust: An Annotated Bibliography and Resource Guide.* New York: Ktav, 1985.

> An extensive listing of resource materials on the Holocaust. This reference guide includes not only annotations of non-fiction works, but also of fiction, books for younger readers, and imaginative literature. Included within this research tool is a filmography, a list of Holocaust education centers, research institutes, sample curricula for public school courses on the Holocaust, and a good deal more. This reference is an excellent starting point for anyone who wishes to begin a study of the subject.

Talmage, Frank. "Judaism on Christianity: Christianity on Judaism." In *The Study of Judaism: Bibliographical Essays.* New York: Anti-Defamation League of B'nai B'rith/Ktav, 1972.

> Over seventy books and articles are included in this first-rate bibliographical article. It is composed of two sections, "The Image of Christianity in Judiasm," and "The Christian View of Judaism." The organization of the material (late antiquity, middle ages, modern times), the list of publications cited in the text, and the supplementary list of titles make this a useful resource.

Weinryb, Bernard D., and Daniel Garnick. *Jewish School Textbooks and Inter-Group Relations.* New York: American Jewish Committee, 1965.

> One of the three studies the American Jewish Committee sponsored with the aim of eliminating "prejudice-producing materials for religious education."

Wood, James E. "Selected and Annotated Bibliography on Jewish-Christian Relations." *Journal of Church and State* 13 (1971): 317-40.

> More than 150 books dealing expressly with the relationship between Judaism and Christianity. Wood, who has also written a book about Jewish-Christian relations, alphabetically organizes a list of books with short, descriptive annotations. This article lists most of the books written before 1972, but, because of the explosion of published research in the field, lacks many works that have already become classics.

Media

A list of 16mm films, filmstrips, video cassettes, records, and audio-cassettes on Jewish-Christian Relations.

The symbols below each entry represent distributors, producers, or film libraries where each type of media is located. The symbol code and addresses are listed at the end of this section. Please write to the institution or organization for rental details.

Production dates of the media were provided when available; "n.d." indicates no date. Prices listed with commercial distributors are purchase prices; prices listed with seminary and university film libaries are rental fees. In many cases it was not possible to provide an annotation. Films available from the Anti-Defamation League of B'nai B'rith have been annotated by ADL.

The Book and the Idol. 1955. 14 1/2 minutes/color/video cassette. $15.00.

Using both Jewish and Christian archaeological artifacts, the film traces the emergence of monotheism and its conflict with paganism in the early civilization of Israel. The film displays many ancient and revered holy objects.

ADL

Changes in Roman Catholic Attitudes toward the Jews. n.d. By Francis L. Filas. 55 minutes/cassette, mono.

UTSV

The Christian Dialogue with Judaism. 1961. Christian Faith and Other Faiths, No. 1. By Stephen Charles Neill. Cassette, mono.

UTSV

Christian Theology in Israel. 1983. 30 minutes/color/video cassette. $40.00.

A discussion of the special problems facing Christian theologians in the Holy Land. With Dr. Paul M. van Buren, Professor of Religion, Temple University, Philadelphia, Pennsylvania, and Dr. Alvin Rosenfeld, Director of the Jewish Studies Program, Indiana University, Bloomington, Indiana (Indiana University Discussion Series).

ADL IU

Christians and Jews--A Troubled Brotherhood. n.d. 95 frames/color/2 filmstrips/LP record or cassette plus discussion guide. $31.95.

To help Jews and Christians working on improving relationships, and for use in high school classes working on prejudice and bigotry.

AHC

Hope against Hope. 1983. 30 minutes/color/video cassette. $40.00.

A discussion of the Italian-Jewish community during the Renaissance. With Dr. David Ruderman, Teacher of of Jewish History and Thought, History Department, University of Maryland and Dr. Todd Endelman, Associate Professor of History, University of Michigan, Ann Arbor, Michigan (Indiana University Discussion Series).

ADL IU

Jesus in Jewish and Christian Literature. 1983. 30 minutes/color/video cassette. $40.00.

Christian and Jewish scholars discuss the changing protrayal of Jesus in Jewish and Christian literature. With Dr. Pinchas Lapide, Gottingen University and Kirchilsche Hochschule, West Germany; Dr. Gerard S. Sloyan, Professor of Religion and New Testament Studies, Temple University, Philadelphia, Pennsylvania, and Dr. Alvin

Rosenfeld, Director of the Jewish Studies Program, Indiana University, Bloomington, Indiana (Indiana University Discussion Series).

ADL IU

Jewish and Christian Elements in the Western Philosophical Tradition.. 1967. 70 minutes/2 cassettes, mono.

UTSV

The Jewishness of Jesus. Thesis Theological Cassettes 8: 1 (1977). By Samuel Sandmel. 23 minutes/cassette, mono.

UTSV

Jews and the Ecumenical Council. n.d. By Eric Goldman. 57 minutes/cassette, mono.

UTSV

Jews, Muslims, and Christians. 1983. 30 minutes/color/video cassette. $40.00.

An exploration of the religious and cultural differences and similarities among Jews, Muslims, and Christians. With Daniel Pipes, History Department, University of Chicago, and Dr. Alvin Rosenfeld, Director of the Jewish Studies Program, Indiana University, Bloomington, Indiana (Indiana University Discussion Series).

ADL IU

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Judaism and the New Testament. 1974. 30 minutes/b & w/16 mm film.

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Judaism in the Age of Jesus. 1968. By Samuel Sandmel. 27 minutes/cassette, mono.

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The Messianic Idea in Jewish History. 1983. 30 minutes/color/video cassette. $40.00.

A discussion of the personalities and theologies of messiahs throughout Jewish history. With Dr. Gerson Cohen, Chancellor of the Jewish Theological Seminary, New York, New York, and Dr. Alvin Rosenfeld, Director of the Jewish Studies Program, Indiana University, Bloomington, Indiana (Indiana University Discussion Series).

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BOOK REVIEWS

THE RABBI OF LUD. By Stanley Elkin. New York: Scribners, 1986. 277 pages.

Stanley Elkin is a very funny man. His latest novel, *The Rabbi of Lud,* offers a wonderful array of outrageous characters in outrageous situations. There is, for example, a rabbi who organizes bar mitzvah boys into "a traveling minyan and Little League davening society" serving friendless folks in need of celebrants or mourners. There is a teen-ager who receives visitations from St. Myra Weiss, the patron saint of kids whose dads get transferred and have to relocate in a different city. There is a thoroughly fashionable woman who dresses in the brown and gold colors of fall only to get gunned down by hunters jumping the season. There is Jerry Goldkorn, the rabbi of Lud himself, who fakes a Torah service with a blank scroll by intoning the four Passover questions and his bar mitzvah passage.

Elkin does more than invent absurd situations. He is, after all, a writer of distinction--Merle Kling Professor of Modern Letters at Washington University in St. Louis and winner of the 1983 National Book Critics Circle Award for fiction. In *The Rabbi of Lud,* he imagines the working life of a man who performs rituals for the ritually illiterate. Elkin's portrait of a rabbi at work is a brilliant device for exposing the spiritless cliches by which we now live.

Jerry Goldkorn's working territory is Lud, a vast Jewish graveyard in the Jersey flats between Hoboken and Newark. He has no congregation, but is just a pickup rabbi who presides over the burials of people he has never met. His eulogies are slapped together out of bits of information that relatives give him in a five minute interview. He is window dressing and he knows it, a rabbi "who just says words over dead people for living people who don't have the hang of or calling for it themselves.

Elkin has a grim good time showing the compromises such a man must make in the course of his day. This is work that earns Goldkorn varying degrees of disrespect--from his wife, from his daughter, from morticians, from other rabbis, from old friends, and, most poignantly, from himself. And yet, by the end, the Rabbi of Lud demonstrates that the world can be graced (slightly) by his special broches.

In spite of the high humor and social insight, *The Rabbi of Lud* does not hold together very well. It is a little hard to say why this is so; after all, incidents that come late in the text are nicely anticipated in the early going and the dominant motifs are sustained from beginning to end. The reader, nevertheless, is jerked about from situation to situation and even from sentence to sentence. Events and statements are introduced with seeming capriciousness and we understand them (if we do) only after a good deal of initial confusion. Jerry Goldkorn (who tells his own story) is a self-indulgent, free-associating narrator, and it is tempting to conclude that his creator is a self-indulgent novelist.

Stanley Elkin's self-indulgence is apparent in his unfailing willingness to sacrifice his text for a joke. The most annoying sacrifice is reserved for the best joke: Jerry Goldkorn's leaving Lud for a year in order to become the Rabbi of the Alaska Pipeline. It is a hilarious idea and very much in Elkin's outrageous mode. But it goes on and on and on, from one mangled Jewish holiday to the next, until even Simhat Torah for Eskimos is not so funny anymore. This digression contains the most puzzling incident in the text--Goldkorn's rescue after an airplane crash by a wonder-working Tzadik with flowers in his beard. Old Poseypuss (as Goldkorn calls him) turns out to be a Tinneh Indian rather than Elijah of the North, but his function in the text is never made clear. A full third of the book is devoted to this Alaska interlude.

We must conclude, then, that *The Rabbi of Lud* is both careful craftsmanship and patchwork. The parts of the novel do not fit together well, and Elkin seems to want it that way. Jerry Goldkorn himself is a patchwork character--a yearner for God, a mocker of God (old Holy, Holy, Holy), a fantasist, a buffoon, a doting and lustful husband, an amenable tool whose motto is "you go along to get along." He is more a collection of characteristics than a character. This deliberate disjointedness diminishes the book and detracts from its magnificent social comedy. Elkin's book is annoying and frustrating. And delightful.

Gordon W. Thompson

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UNDERSTANDING BERNARD MALAMUD. By Jeffrey Helterman. Columbia, SC: University of South Carolina Press, 1985. 168 pages. $19.95.

After Bernard Malamud's death in 1985, Philip Roth described his fellow writer as "the sorrowing chronicler of human need clashing with human need, of need mercilessly resisted...." *(New York Times* Book Review, April 20, 1986). Drawing on a twenty-year personal acquaintanceship with Malamud, Roth strove to understand an author who could illuminate so brilliantly the need-racked lives of everyday little people and yet who nonetheless would keep his own needs private--most especially his aching need to explore "the pathos of human need unabated." Jeffrey Helterman's *Understanding Bernard Malamud,* published in the year of Malamud's death, deals not with Malamud the man but with Malamud the artist. The first book to treat the full body of Malamud's fiction, it is a useful addition to several previous books also intended to serve as a guide or companion to Malamud's work.

Malamud is usually considered to be the most Jewish of the prominent Jewish-American writers, a moralist whose parables of pain, suffering, and the possibility of moral growth deal with large themes painted on small canvases. Helterman accepts the generally held view of Malamud as a moral writer but insists that "in his celebration of the moral courage of fools and idiots, Malamud's morality takes on a New Testament look" and that "paradoxically, a character may become more Christlike as he becomes more Jewish." Furthermore, he says, in Malamud's characters we can see ourselves, but it is less essential in Malamud's fiction than in that of Philip Roth and Saul Bellow to be Jewish in order to recognize oneself. This approach, while noting the importance of Malamud's Jewishness, helps to bring out the universality of his appeal, a view Malamud himself would very much have approved of. In similar way Helterman moves quickly beyond a discussion of Malamud's moral vision to his techniques as a writer. In other words, he shows how Malamud's meaning can be arrived at through an understanding of his fictional techniques. In this way he helps the reader to gain a genuine understanding of Malamud's art.

The first chapter, which gives an overview of Malamud's work, reveals both the risks and benefits of this approach. It introduces the reader to Malamud's characteristic themes, methods of characterization, character types, structures, symbols, and plots. Because it draws its examples from a great many different novels and stories, without giving plot summaries, the reader who is unfamiliar with these works can feel lost and disoriented, and yet the chapter succeeds in giving the reader clues to understanding Malamud's fiction that begin to make more sense as one works one's way through the chapters on individual works. By the time readers have reached the end, they will have gained an understanding of Malamud's art as a whole as well as the meaning of individual novels and stories.

Helterman is a professor of Old and Middle English, and his background as a Medievalist provides another strength of this book. Much has been written about Malamud's use of medieval myths and legends, especially in *The Natural*. But never has his use of the myths of the Holy Grail, the Wasteland, and the Fisher King been so clearly and fully explained for the general reader. Roy Hobbs, baseball player extraordinaire, becomes fully comprehensible as a modern-day Parzival, the medieval knight who restored the Wasteland. Helterman is also particularly good at showing how the myths of the Wasteland and St. Francis are woven into *The Assistant*.

Of special interest to the serious student is an excellent annotated bibliography of books and articles about Malamud; for each work cited Helterman gives a brief, concise, and accurate statement of the main idea, which can be of immense value to anyone wishing to delve more deeply into the Malamud criticism.

As is perhaps inevitable, Helterman's own special interests and his personal preferences show through in unintended ways that can be irritating or misleading to the reader. He has the habit of discussing a number of mythic analogs and parallels to a story without distinguishing the ones that are central from those that are merely interesting. In a similar way he sometimes speaks of symbols as if they can determine the actions of characters rather than reflect them. He is intrigued by the ambitiousness and complexity of Malamud's final novels, *Dubin's Lives* and *God's Grace,* which have large themes and intricate design, but he fails to mention their very serious artistic weaknesses.

There is one aspect of Malamud's art that this book, like other treatments of Malamud, fails to do justice to--his style. Malamud wrote of a sparse world of pain in a language all his own, one that appears to be clipped together, as Philip Roth put it, from "the locutions, inversions and diction of Jewish immigrant speech; a heap of verbal bones" that he managed, through a kind of magic, to turn into unadorned poetry.

Sheldon Hershinow

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CHAIM POTOK. By Edward A. Abramson. Boston: Twayne Publishers, 1986. 176 pages. $17.95.

For those familiar with Chaim Potok's work, little will be learned from the Twayne volume; for those coming to Potok for the first time, however, Abramson's plot-summaries and helpful comments on Potok's primary themes and structures will serve a useful purpose. The book's order is chronological; after a very brief biographical comment, each novel is discussed in the order of its publication, with a Postscript on *Davita's Harp,* which appeared just as Abramson had completed his work, and a rather pedestrian conclusion, ineptly titled "The Writer Arrived."

The longest discussion is of Potok's first work, *The Chosen,* and Abramson is at his most substantial in this chapter. His section divisions are particularly useful: "The Hasidim and the Orthodox," "Jewish and Non-Jewish Worlds," "The Value of Education," "Fathers and Sons," and "Form and Content." Insofar as the first four categories aptly summarize Potok's constant themes--in *The Chosen* and all his fiction--Abramson's dwelling upon them at some length is useful. His remarks are clear, if somewhat simplistic, and accurate if somewhat unchallenging. Certainly his explanations of Potok's explanations of Judaism will be helpful to readers unfamiliar with the broad outlines of the Jewish religion (and aspects of Jewish history as well), although I must also remark that one of the great pleasures of reading Potok is the precision and clarity of his own explanations. Indeed, one of Abramson's thankless tasks, set for him by the demands of the Twayne format, is that he must on the one hand busy himself explaining the obvious and on the other hand ignore possible complexities as beyond the scope of his audience.

The last section of the chapter on *The Chosen,* "Form and Content," proves particularly bothersome to me in this regard, particularly because it introduces a consistent thrust in Abramson's discussion, his belief that he needs to defend Potok as a writer, because Potok is not, after all, a first-rate novelist. Abramson might be praised for facing rather than evading the problem, but his defense is so misguided (and, because of this, so unconvincing) that he would have served Potok's (and the reader's) interest better by simply avoiding the issue. As it is, his "apologia" for Potok becomes, at least for me, that part of his work where, in good Talmudic fashion, error helps us to see the truth. For example, Abramson sets about to defend Potok from this rather consistent criticism of all his fiction: "Potok's style . . . has been criticized for the flatness of the dialogue, the subservience of characterization to thematic considerations, and a degree of contrivance to create a symmetrical plot structure in which various plot developments end in a neat balance" (p. 31). One might be tempted to agree with these criticisms, but ultimately they are the result of the lazy habit of appreciating fictions only insofar as they conform to the goals of the realistic novel--a genre designed to portray a secular world to a secular reader. Unfortunately, Abramson's defense is equally lazy--he attempts to argue, in the face of considerable odds, I am afraid, that Potok's dialogue can be "real" at times, that his characters sometimes emerge as "individuals," that his plots are not "contrived." Hence, Abramson acknowledges that "there was a danger that these characters [of Potok] would become allegorical, mere symbols or types, thus losing their individuality and humanness" (p. 33), but hastens to defend him against the "charge."

What is unexamined here--and Potok, in his own statements about his work is as much at fault as Abramson--is why this constitutes a "danger." For more than 2000 years, characters were presented allegorically, as "symbols" and "types," unqualified by "mere." Only in the past three hundred years or so have we stressed instead characters dominated by their own "individuality," and "humanness," characters, interestingly enough, who *do not* inhabit the world Potok is privileging, that is, a God-centered, God-ordered world. It would have been far more useful to our understanding of Potok, and to his reputation as well, to refuse to measure him by the standards of secular fiction (including that of Crane and Bellow, Hemingway and Faulker, whose names are invoked), judging him instead by the fictional conventions inherent to a worldview that posits the continuing truth of the Word. Because Potok sets about to maintain the meaningfulness of life on a cosmic level, because he affirms throughout his fictions a belief in God as creator rather than the created figment of man's imagination, we should not expect from him a novelistic world, with its individuals, its self-creating characters and self-determining courses of action. Nor is this to say that Potok is inadequate as a fiction writer or naive in his philosophical (theological) beliefs. Rather, he (and Abramson) are at fault only in their succumbing to what Northrop Frye years ago called the Ptolemaic view of prose fiction, in which all prose fiction revolves around its most recent formulation, the "novel."

One hesitates in a review to rewrite the book being evaluated, but in this instance the lost opportunity to acknowledge Potok's accomplishments is particularly painful because all that remains is a commentary useful enough for beginners but for little else. And that is to cheat Potok of a good deal. One of the complaints against Potok, not effectively countered by Abramson, is the "fatal deficiency" of being "academic to the bone" (p. 52). Why either author, Potok or Abramson, both so clearly academicians, should balk at the label is something of a mystery; no other author I know valorizes "academics" more than Potok, if by the term we mean people who live by the words written in books. Similarly, Abramson confesses with some reluctance that there is a "good deal of didacticism" (p. 55) in the fiction. But Potok is clearly a "teacher" in (and through) his fictions, and the parallel that strikes me again and again is not with Hemingway or Bellow or even Singer, but with a literary critic like Harold Bloom. It is perhaps not entirely fortuitous that *The Book of Lights* (a book I would associate with Frye's anatomy tradition rather than with the novel), with its careful explanation of the Kabbalistic "breaking of the vessels," was published the year before Bloom's slim literary lecture entitled *The Breaking of the Vessels*. This is not to say that Bloom reads Potok or Potok, Bloom, but rather that both men, sharing a cultural and intellectual heritage and, at the tail end of--for Jews--a hateful century, trying to make sense of a world Potok has labelled "essentially impossible," seek for their answers in the relationship of text and interpretation, fathers and sons, language and silence, in the unspeakable and ineffable God, whose mystery is His solution. As the literary world of western culture--academics all--strive to recover such forgotten interpretative strategies as Midrash (see, for example, *Midrash and Literature,* Yale University Press, 1986), we may find ourselves turning more and more to Chaim Potok, who was there long before the rest of us--and who, with splendid academic didacticism, has for twenty years tried to use his fiction, as John Bunyan used his, to help common readers (and indeed, I pay homage to this effort, transcending Bloom's involutions, of social responsibility) grasp the ways in which mankind has tried to answer the questions still of most concern to scholars (academics): How does a text originate? transmit? transmute? mean?

Abramson could have written a far more important book.

Melvyn New

****

THE HOLOCAUST IN AMERICAN FILM. By Judith E. Doneson. Philadelphia: Jewish Publication Society, 1987. 240 pages. $24.95.

While American film, like American society in general, was late and slow in probing the Holocaust, the way in which it did transfer the images of Naziism and the destruction of European Jews to fiction on celluloid reveals more about the nature of American culture than about the cataclysmic event itself. Judith Doneson's well-written analysis of those films is as much a contribution to American Studies scholarship as it is to the field of Holocaust Studies, a budding field whose birth is in part the subject matter of this book. How did the Holocaust, an event foreign to American concerns, become part of the American idiom? How did American movie-makers transform the Holocaust into a vibrant, although evolving, symbol for the concerns of Americans about their own society? How did Americans, through the "big screen" put a peculiarly American outlook onto an event which occurred outside of the United States and whose dimensions theologians and philosophers maintain are beyond knowing?

These are the questions which inform *The Holocaust in American Film.* In her probing of such films as "The Great Dictator," "The House of Rothschild," "The Diary of Anne Frank," "Judgement at Nuremberg," "The Pawnbroker," "Julia," "Cabaret," and finally the television docu-drama "Holocaust" and others, Doneson rises above the usual structure of film analysis which rests on either aesthetic judgments or plot summaries. She instead seeks to place these films into the context of American culture and the consciousness and place of Jews within that culture. These films, many of which were box-office (and television) smash hits, according to Doneson, need to be assessed not by how closely they approximated historic truth, but how resonantly they spoke to the immediate concerns of their creators and their viewers.

Consistent with her approach which seeks to place the films in the historic context of the eras which spawned them, Doneson's analysis is chronological. She has discerned several distinct trends in Holocaust film, which coincide with four periods: the years during and immediately surrounding Hilter's rise to power, World War II and its immediate aftermath, when the world first confronted the Final Solution; the 1950's with its broad message of universalism, which in American film was articulated under the shadow of McCarthyism; the 1960's and 1970's, characterized by a breakdown in consensus about American values and a profound disillusionment with American policies, particularly the war in Vietnam; and finally the mid-1970's which for American Jews heralded a new stridence and public assertiveness about "being Jewish." The films of each period reflect the particular concerns of the culture as a whole. In each case Holocaust films became a backdrop against which those concerns were played out.

While the films of each period take on the terms and metaphors of their specific era, Doneson has posited certain consistent and nearly unchanging devices within them. American films about the Holocaust, for example, always manage to end on a positive note, never forcing the audience to leave without some upbeat sentiment. Either stated directly or implied in the films is the notion that out of the bleakness of the present a better future will somehow dawn. This seemingly jarring view of the Holocaust goes directly to the basically optimistic character of American culture, a generalization that runs through nearly all discussions of American values. It also strengthens Doneson's basic argument that what has occurred in the American films of Holocaust is in essence a process of Americanization, the transformation of the Holocaust into terms meaningful to Americans.

While the book suffers from the absence of an integrative conclusion which would draw together the rich material in the book, *The Holocaust in American Film* is thorough and well-written and should be appreciated by students of American culture as well as by those who are still involved in seeking to come to terms with the meaning of the Holocaust itself.

Hasia R. Diner

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DOGMA IN MEDIEVAL JEWISH THOUGHT FROM MAIMONIDES TO ABRAVANEL.
By Menachem Kellner. Oxford University Press, 1987. 350 pages. $45.00.

The issue of who is a Jew first reared its dogmatic presence in the medieval period. Dogma, the positing of necessary beliefs to merit the world to come, was a complete innovation in rabbinic Judaism. The rabbis had declared that deeds, not creed, were the things for which a man enjoyed the fruits of this world, while the principle remained for him in the hereafter.

Creedal formulation was motivated by various factors. In its para-dogmatic stage, it was stimulated by the renaissance of Greek learning, Moslem theology, and Karaism. Jewish thinkers like Saadia, Bahya, and Judah Halevi began to think of faith in terms of philosophical propositions and were challenged to establish the legitimacy and supremacy of the truth of biblical-rabbinic Judaism—but they did not presume to fix or limit the prerequisites for salvation. It took the leonine qualities of Maimonides to posit those precise principles which define the Jew as a member of the faith and worthy of salvation and, conversely, mark off the heretic. Maimonides found it appropriate to record his thirteen principles in his commentary to *Mishnah Sanhedrin,* x. i, *Perek Helek,* which deals with those who have a share in the world to come and those who forfeit their share. Maimonides' thirteen principles not only established a precedent in Judaism, but provided the stamen for the proliferation of creedal systems in the 15th century.

Menachem Kellner's scholarly work, *Dogma In Medieval Jewish Thought,* traces the discussion on dogma in medieval Judaism from Maimonides' principles as the *fons et origo* to the last exponent, Isaac Abravanel. In a remarkably lucid style, Kellner gives us a speculum on the subject, including not only the major and minor medieval contributors, but also the critiques of modern Jewish scholars, as well as his own determinations. The result is a definitive work, consummate in its research and analysis.

The discussion on dogma remained relatively dormant for 250 years after Maimonides while his successors, such as Albalag, Gersonides, and Narboni, plied their philosophic concerns. Issues in Jewish philosophy and theology reached a purely academic level, and no philosopher, notes Kellner, served as rabbi or communal leader, or made any significant contribution to *halakhah.* Not until the 15th century, after the persecutions of Castile and Aragon, after the dramatic disputations at Tortosa and the subsequent conversions, both forced and favored, did Maimonides' thirteen principles again come into focus. The collision of creeds made it necessary to distinguish the believer from the defector and strengthen the former in his faith.

Beginning with Shimon ben Zemah Duran, rabbis turned to Maimonides' creed as a standard. In a parity process similar to that of the classical rabbis who reduced the 613 commandments to one overriding precept *(Makkot* 23b-24a), fifteenth-century scholars regrouped Maimonides' principles into more comprehensive categories. Duran's contributions to the discussion were considerable and original, says Kellner. Duran was the first to point out the axiomatic division of the thirteen principles into three groups: God's existence, Torah from heaven, and retribution. His ideas, unfortunately, were irredeemably appropriated by Joseph Albo, who is credited as the source by later commentators. Among contemporary thinkers, Arthur Hyman affirms Duran's position and re-emphasizes with him that Maimonides' formulation was in effect a commentary on Mishnah Sanhedrin x. i rather than an innovation, thus shielding Maimonides from treading on tradition. Kellner, on the other hand, posits a dogmatic basis for the thirteen principles. Maimonides' purpose, he maintains, was to provide the masses with correct beliefs so that their observance of *halakhah* would be more perfect. In fact, Kellner contends that the subject matter of the three-part division of the *Guide* parallels Duran's grouping and that it explains on a philosophical level the truths taught in the thirteen principles on a popular level. As a counterpoint to both positions, Kellner points to Abravanel who believed that *all* the teachings of the divine Torah were necessary for salvation, but that Maimonides set down his principles, not as axioms and not as dogmas, but for pedagogical purposes. Moreover, contrary to the views of Abravanel and Professor Isadore Twersky that none of the principles enjoys a special status, Kellner discloses that the principle regarding the belief in the Messiah is indeed singled out.

As becomes evident, the book is an intricate collation of opinions. Kellner's dexterity in presenting argument and counterargument, juxtaposing position and counterposition, can sometimes be startling. For example, concerning the stand on heresy, he writes: "Bibago and Abravanel were rejecting a position which found its clear-cut expression in the writings of Shimon ben Zemah Duran, which may have been held by Crescas and on which Albo was ambivalent." (p. 183) This sinuosity fortunately is rare and should not detract from Kellner's clear and thorough exposition. If you've lost the strand of the argument, Kellner reconstitutes your core of concentration with frequent repetitions, recapitulations, and summaries. Despite the weighty material, Kellner does not write with a heavy pen. This makes it accessible to the learned layman, and the reward is well worth the effort.

Kellner considers some provocative "how come" questions. For example: Why didn't the disparity of dogmatic systems in late medieval Judaism give rise to schisms and sects? And considering Maimonides' emphasis on the belief in the Messiah, why was it de-emphasized by most later Jewish thinkers?

The book contains selections from medieval works which are translated into English for the first time, and the copious footnotes and cross references are a veritable goldmine for the student of medieval Jewish thought. Kellner, then, has taken the subject of dogma in the medieval period, turned it and turned it again, examined all there is to be found in it and has emerged with a many-faceted and an extremely well-documented work.

Ruth Birnbaum

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JEW OR JUIF? JEW, FRENCH CANADIANS, AND ANGLO-CANADIANS, 1759-1914. By Michael Brown. Philadelphia: The Jewish Publication Society, 1987. 356 pages. $16.95.

Until the time of the recent exodus of anglophones from the province of Quebec, Montreal was the center of Canadian Jewry. Jews also settled outside Quebec, especially in Toronto and Winnipeg. While the mainstream culture in the latter two cities was British, in Montreal there were two important cultural and linguistic groups. French Canadians were more numerous, while Anglo-Canadians were socially and economically more powerful. Jews have tended to acculturate with the Anglos in the city (and province), even though they have often lived near to French Canadians. Indeed, even many of the 20,000 francophone Jews who arrived in the province in the post-war period operated in an Anglo environment. The purpose of Michael Brown's book is to understand why this was the case. Why did Jews, why do Jews acculturate to the minority Anglo world? Essentially, Brown explains that the reasons are historical. In other words, it is not enough to argue that recent developments, most notably the rise of the separatist movement of the 1970s, engendered francophobia in Quebec Jews.

Brown argues his case in five chapters. Two of these chapters examine the perceptions that Canadian Jews had of the Jewish experience in Britain and the United States. Chapter 4 looks at the status of Jews in France after the revolution and then studies the relationship between Jews and French Canadians. The argument goes something like this: Under the protection of the monarchy and especially of English Liberalism, Jews fared very well in Britain. American democracy and liberty also offered protection to Jews in the United States. Canadian Jews, through immigration, visits, correspondence, and newspapers and journals, were aware of the Jews' favorable position in Britain and the United States. On the negative side, Canadian Jews perceived the French of the pre- or post-revolutionary periods, and French Canadians, as Catholics who were unwilling to co-exist with Jews. Canadian Jews felt that Anglo-Canadians fell roughly into the British and American traditions of tolerance, and that French Canadians seemed to follow the French mould of xenophobia. There were therefore strong incentives for Canadian Jews to acculturate to an Anglo culture.

However, Anglo-Protestants were not blameless either. Like native Americans, they discriminated against Jews, they excluded them from clubs and associations and from institutions of higher learning. As well, they attempted to convert Jews to Christianity through their "Hebrew missions." Brown argues that because of this traditional Anglo-Canadian anti-semitism, and because of what he sees as complete closed-mindedness on the part of French Canadians (for example, they did not even bother trying to convert any Jews), Canadian Jews formed a "third solitude" in the country.

Professor Brown argues his case meticulously, and his footnote structure is truly impressive. However, this reader was left unconvinced by the general drift of his argument. On the one hand Brown tries to demonstrate that there were strong affinities between American and British Jews and that Canadian Jews formed a third angle to a "North Atlantic triangle." But what the author is trying to say at a deeper level is that Judaism had a stronger affinity with Protestantism than with Catholicism. This may be true, but one wonders whether the argument is not academic. Was the average Montreal Jew more disposed to fraternize with British Protestants because the latter "felt an affinity with the older Hebrew Bible" (p. 123)? Did the Mortara affair in Bologna in the late 1850s truly leave "a bitter aftertaste" (p. 124) in Montreal Jews? Perhaps the educated Jewish elite may have been more sensitive to these issues, but most Canadian Jews probably did not judge French or Anglo-Canadians from such an informed perspective.

Professor Brown's arguments therefore seem strained. This reader was overwhelmed, and at times bored, by the detail. As well recurring phrases like "as time went on," and "Montreal Jews probably also...," left me a little skeptical. There is, however, a more fundamental problem. The reader is not engaged by the book. He is assumed to share the premises of the author, premises which are not presented, questioned, or argued. Essentially, Jews can only find a tolerant milieu in a secularist state. A religious group cannot affirm its identity or defend its own, for that is a closed-minded attitude and not "reaching out to others (and...) working for the good of the general community" (p. 222). Only such premises could lead Brown to make the strange argument that "a more accurate sense of the willingness of Catholics to accept Judaism can be gained from the rate at which they converted to Judaism" (p. 195). One would have imagined that were a secularist state the best political milieu for Jews, Quebec Jews would have acculturated with the Quebecois after the Quiet Revolution.

Religion and tolerance are important components of Professor Brown's argument; however, economic opportunity cannot be ignored. I suspect that Jews, like Catholic Italians, Portuguese, and Lebanese in Montreal, acculturated with the English to such a great degree because there were greater economic and social opportunities in the Anglo environment. English was the *lingua franca* of business in Quebec, Canada and North America, and most immigrants, even those who spoke French because they worked in a French working class milieu, desired that their children be educated in English. It is one of the shortcomings of this book that it neither tackles the economic question nor recognizes the acculturation of other ethnic groups, including Catholic ones, to the Anglo world. This is unfortunate because these problems cast great doubt on Brown's conclusions.

John E. Zucchi

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JESUS AND THE SPIRAL OF VIOLENCE: POPULAR JEWISH RESISTANCE IN ROMAN PALESTINE. By Richard A. Horsley. San Francisco: Harper and Row, 1987.

In the process of laying out a responsible, well-documented account of his controversial and timely subject, Richard Horsley calls for a sober reappraisal of an array of assumptions that have come to be taken for granted in much current New Testament scholarship. The basic focus of this challenging and rewarding study is set out in the titles of the three major divisions of the work: I. The Imperial Situation and the Spiral of Violence; II. Popular Jewish Nonviolent Resistance; III. Jesus and the Nonviolent Revolution.

In the first and second sections he shows how Roman policy, aided by the priestly and aristocratic minority of Jews in Palestine, exploited, oppressed, and repressed the mass of the population. It was not until the seventh decade of the first century C.E. that resistance to this power structure began to take violent form, culminating in the first revolt of 66-70. As he shows from his detailed analysis of Josephus, it was only then that the Zealots appeared on the scene, although scholars have tried to read them back into the time of Jesus. Resistance took more subtle forms and was reflected in the rise of apocalyptic views. Horsley makes the effective and important point that apocalypticism is not an other-worldly, escapist set of religious notions, but a perspective on God and the world which sees positive value in the suffering and oppression that the faithful are now undergoing, and looks forward to their vindication and placement in power by God in the near future.

In the third section we have a redefinition of the factors operative in the teaching and activity of Jesus. The message of the coming Kingdom of God is not "Pie in the sky bye-and-bye" (not Horsley's phrase) but provides a new basis for the organization of the common life of those who see themselves as God's people. These changes of relationship are seen as occurring at both the local community level and in the realm of family relationships (237-240) and at the level of the exercise of power (297 ff.). There is concern for ongoing human relations and basic needs, as is apparent in the Lord's Prayer (254-57). There are guidelines for relationships with one's antagonists within the wider community--that is, one's enemies--and from those who threaten the social and economic viability of life (270-273). The renewal of the local community demands egalitarian social relationships, as over against the rigid power stratification which reinforces economic oppression. These is also in the Jesus tradition, especially in the Jerusalem scenes, evidence of his radical challenge to institutions of power, including the priests and the elders, who collaborated with the Romans in the maintenance of power.

In the process of laying out this analysis of the Jesus tradition, Horsley calls for reappraisal of such familiar terms as *krino,* which he takes to mean "set things right," rather than merely "pronounce evaluative opinions." He rejects the claim of E.P. Sanders that Jesus announced the rebuilding of the Temple, and correctly sees that Jesus regarded the priestly establishment as exploitive (300). His case for Jesus's radical critique of the Jewish leadership could have been strengthened by contrasting the attitude of Jesus with that of the Temple Scroll, with its plan to rebuild the temple along more rigidly exclusive lines than obtained under the incumbent priesthood. Curiously, he also dismisses the notion that Jesus challenged in a radical way the then emergent Pharisaic teaching about the necessity of priestlike purity for all the faithful, especially in connection with table fellowship. Jacob Neusner's fundamental insights about the Pharisees in this period demonstrate concretely the criteria for convential participation which Jesus is pictured in the gospels as combating and challenging--and thereby arousing the hostility of the Pharisees. Horsley also tries to explain away the radical reports about and sayings of Jesus encouraging social relations with tax-collectors and sinners. This reader finds Jesus to have been even more radical in redefining covenantal identity and participation than Horsley allows for, but his analysis is a welcome antidote to the proposals of those who want to picture Jesus as a mildly reforming orthodox rabbi. Horsley pictures Jesus instead as a forthright, challenging prophet, who claims to be speaking God's message to his renewed people by word and action (301).

Horsley's training in the German history-of-religions tradition surfaces at several points in the volume, however, as when he states that the gospel miracle stories resemble hellenistic miracle tales, though understandably he adduces no evidence for this pronouncement. He also says that this miracle tradition gives us no direct evidence for the situation in the time of Jesus—even though the prophetic figure of Jesus in the older layers of the gospel material (=Q) repeatedly appeals to the prophetic tradition for precedent for his miracles and for performing them to heal Gentiles.

His conclusion is that, while Jesus "actively opposed violence, both oppressive and repressive, both political-economic and spiritual," he intervened "aggressively to mitigate or undo the effects of institutionalized violence, whether in particular acts of forgiveness and exorcisms, or in the general opening of the kingdom of God to the poor." This is a fresh and salutary analysis of the Jesus tradition. In both its methods and its substantive conclusions, those concerned for the study of the gospels must come to terms with what Richard Horsley has here presented.

Howard Clark Kee

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BEGIN'S FOREIGN POLICY, 1977-1983: ISRAEL'S MOVE TO THE RIGHT. By Ilan Peleg. Westport, CT: Greenwood Press, 1987. 247 pages. $35.00.

This is a highly informative, accurate, and well-written explanation of what Menachem Begin and the Likud coalition that he led to power sought to accomplish. In light of Begin's fixation on external affairs and what he considered grand matters of state, and consistent with his ignorance of and indifference toward social and economic issues, the book's title, emphasizing foreign policy in Israel's "move to the right," is fully appropriate.

Peleg's argument can be summarized as follows: Menachem Begin's political program was based on the vision of Zionism and of politics that his mentor, Vladimir Jabotinsky, developed. Although not fascistic, it emphasized the power of the state, the role of military force in the affairs of nations, and the need for discipline in the achievement of a healthy national life. Begin's personal exposure to anti-semitism, his two year imprisonment in the Soviet Union, and especially the death of his family in the Holocaust explain why in certain key respects his own "Neo-Revisionist" position was more radical and uncompromising than that of Jabotinsky. When changing circumstances finally placed Begin in a position of authority his deep-rooted psychological and ideological commitments to the exercise of Jewish power and the extension of Jewish sovereignty over the whole land of Israel were given the opportunity for systematic expression. The only way to interpret the twists and turns of Begin's policies and actions is to appreciate the motive power of the ideas and imperatives which constitute what Peleg calls "neo-Revisionism." In this context images of Jewish isolation and Gentile hostility fostered by the Holocaust, and the overiding operational objective to annex the West Bank, are seen as the crucial determinants of Begin's policy and behavior. Under Begin's leadership, a new Israeli Right crystallized, including the old Revisionist movement but comprising as well segments of the labor Zionist movement and the national religious sector. This alliance formed the political basis for the militaristic, ultranationalist foreign policy that Israel pursued during the period under review, exemplified by the West Bank settlement policies, the destruction of the Iraqi nuclear reactor, the Lebanon war, and the annexation of the Golan Heights.

On the whole Peleg's case is compelling, though not surprising to scholars specializing in Israeli political affairs. Peleg is absolutely right in stressing the Holocaust and the determination permanently to link the West Bank to Israel as the guiding lights of Begin's Premiership. He also succeeds in persuading the reader that a priori beliefs and categories played a significant part in explaining specific policy choices. In terms of sources, Peleg makes effective use of *Hauma,* an ideological journal associated with Herut, though not nearly as much use of Begin's own speeches as one might expect given the centrality of Begin's personality and thinking to the argument of the book.

I have three criticisms of the book: two substantive and one stylistic. The first substantive problem pertains to Peleg's treatment of the Camp David Accords. The problem that they present for Peleg's argument is obvious. He emphasizes Begin's radical distrust of the Gentile world and his refusal to compromise on territorial issues (an intransigence in which he apparently outdid Jabotinsky himself). Why then did Begin not only sign the Accords, but also agree to Israeli withdrawal from all of Sinai and abandon and destroy Jewish settlements? To remain consistent with his argument that Begin was motivated throughout by a consistent ideology, Peleg characterizes this episode as a single aberrant moment brought on by the extreme personal pressure exerted upon him by his advisers and by President Carter. In view of Begin's own role in orchestrating the Camp David process, mobilizing his team of advisers, and considering his enthusiastic and proud acceptance of the Nobel Peace Prize, Peleg's interpretation is unsatisfying. In part it may reflect a tendency to ascribe more coherence and detail to Neo-Revisionism than it in fact contains. Just as important, however, may be an overestimation of Begin's break from traditional Revisionist thinking. After all, the idea of entering into a solemn pact with the most powerful Arab nation, under the auspices of the greatest country in the world, and receiving for that step widespread adulation and recognition is perfectly consistent with the principle of "*Hadar*" and the "Grand Political" Zionism of Herzl and Jabotinsky--both of whom put much greater stock in international charters and the commitments of great powers than did practical Labor Zionists.

A second substantive difficulty is the inconsistency with which the composition of the Neo-Revisionist camp is described. At times "activist" Labor Zionists, such as Tzvi Shiloach, are quoted as representatives of Neo-Revisionism, while elsewhere they are mentioned as allies of the movement who stand outside it. The same is true of various rabbis and of Gush Emunim, which at times is referred to as a key ally of Neo-Revisionism, but whose activists (such as Mordechai Nisan) are at other points quoted as apostles of the Neo-Revisionist movement itself. Linked to this problem--which makes it difficult to gain a sense of who espouses Neo-Revisionist ideas and who is influenced by them--is the absence of any attempt to establish a range of differing opinions within Neo-Revisionism. It would have been instructive, and probably supportive of Peleg's overall argument, to have drawn from *Hauma* or the speeches of leading Neo-Revisionists examples of different emphases, approaches, or perceptions. By analyzing the limits of such disagreements, the extent of implicit agreement on basic ideological principles could have been illustrated.

My stylistic criticism concerns Peleg's inclination, not just to analyze the Begin philosophy, but to argue with it. Repeatedly the reader is told that compared to the way Ben-Gurion or Dayan thought or acted, or would have thought or would have acted, Begin's assessments and his actions were unrealistic, unwise, costly, and dangerous. Such engaged scholarship is not necessarily bad, but instead of distributing his political and personal criticisms of what he sees as Begin's shortcomings throughout the text, Peleg might have concentrated them in a separate chapter in which he could have explicitly acknowledged his own political preferences and then systematically presented his critique. By doing so he would not only have been able to make a more compelling case for his political views, but he would have allowed his analysis and explanation for Begin's foreign policy to stand on its own.

Ian Lustick

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THE SUCCESS AND FAILURE OF THE ANGLO-AMERICAN COMMITTEE OF INQUIRY, 1945-1946. By Allen Howard Podet. Lewiston, NY: Edwin Mellen, 1987. 381 pages. $59.95.

The failure of the Anglo-American committee is obvious. President Truman endorsed the committee's call for the immediate entry of 100,000 Jewish refugees into Palestine, while ignoring its proposal for a United Nations trusteeship and the eventual creation of a binational state. Britain's Labor government insisted upon the disarmament of local militias as a precondition to further mass immigration. Leading Zionist and Arab representatives quickly condemned the report. The proposal was stillborn. A second joint committee issued the Morrison-Grady Plan, which abandoned binationalism in favor of cantonment.

There are two stories here. One involves the committee's work, in particular, its members' efforts to find a solution which addressed both the refugee and the Palestine questions. Here Podet finds his success. He presents a detailed synopsis of testimony before the committee, and the process by which twelve men from different backgrounds and of differing political inclinations compromised to propose an eventual binational solution. He presents his book as a "case study of how men of integrity can succeed within a bureaucratic system... to make wise and informed assessments of complex situations and produce rational ethical solutions where the experts have failed." It is, Podet asserts, "an inspiring story" (p. 11).

But the story that is ultimately more important involves Anglo-American-Arab-Palestinian-Zionist diplomacy on a wider scale. Can any plan so quickly scrapped because of an inability for compromise by the parties that counted, however sensible on paper, be called "ingenious" (p. 1), let alone successful?

This study is marked by serious flaws: historical imbalance, simplistic analysis, and a failure to address important issues which have become standard to literature on the subject.

Podet is most familiar with the intricacies of the Zionist movement. He spells out the different strategies of moderates, willing to postpone attainment of broader political aims in order to settle the refugees, and extreme statists, who were not. He is sensitive to the former position and to the often counter-productive results of the latters' testimony before the committee. At the same time, Podet paints Arab and Palestinian concerns in broad strokes. He does outline the arguments of Arab spokesmen before the committee (with the surprising omission of Albert Hourani). But his brief discussion of Arab nationalism betrays an unfamiliarity with the subject. Careless references to the "indolence, fatalism, corruption, exploitation, sycophancy" of Arab culture (p. 228) are particularly troubling and will be offensive to many readers.

Similar problems arise in the treatment of Anglo-American diplomacy. Podet is sympathetic to Truman, whom he portrays as compassionate and inexperienced. He does not address the issue of Truman's exasperation with Zionist leaders. State Department policy makers are portrayed as anti-Zionist, with little effort made to put American Middle East policy in global perspective. His portrayal of the British Labor government is similarly simplistic and, frankly, outdated. Podet makes no reference to recent studies by Bullock and Louis which present a picture quite the opposite of his. Atlee and Bevin, he claims, were unprepared to deal with foreign affairs and were overawed by Foreign Office experts. Their desperate courting of American cooperation is not emphasized. Neither the Colonial Office nor the military play any apparent role in British policy-making. Bevin's sympathies for Arab aspirations and apparent callousness to the plight of Jewish refugees are not adequately explained.

The real culprits in the piece are the "experts" in the State Department and, particularly, the Foreign Office. Career officers are parodied as romantic Arabophiles and criticized for having closed minds, in contrast to committee members. Podet's assessments suffer from over-reliance on the available memoirs of three committee members: James McDonald, Richard Crossman, and Bartley Crum. Each was pro-Zionist, but for different reasons, which are not adequately discussed. Crum, whom Podet labels the "frankest and most open reporter," and often the most persuasive, is most problematic. Crossman, for one, labelled him an opportunist who "changes his mind according to the last newspaper he receives from the States". There is reason to believe Crum's book was ghostwritten. Podet must know his witness's credibility is suspect, and needs to address the issue.

The report fizzled, in large part, because British and American governments sought different ends. Podet reads it as Truman did: a case for immediate immigration. Bevin, who opposed the unconditional removal of restrictions, asked the Americans to withhold the report until the two governments had time to assess its impact. When Truman spoke out, British hopes for Anglo-American cooperation disintegrated. Bevin's concerns for restoring order in Palestine cannot be simply dismissed as stalling tactics.

If Podet has set out to rewrite the history of the period he needs to state his case more clearly within the context of existing scholarship. The lack of a bibliography and a paucity of secondary sources in the footnoes leave this reviewer guessing as to whether he is familiar with major recent works on his period. Bullock, Louis, Cohen, and others have revised our view of Anglo-American efforts to solve the Palestine crisis. Podet adds a great deal of detail, much of it interesting. But he does not overturn J.C. Hurewitz's conclusion that "the Committee had proposed a solution which under the best of circumstances was the least practicable".

Joel S. Gordon

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THE PALESTINIAN CATASTROPHE: THE 1948 EXPULSION OF A PEOPLE FROM THEIR HOMELAND. By Michael Palumbo. Winchester, MA: Faber and Faber, 1987. 233 pages. $19.95.

Circumstances surrounding the flight of three-quarters of a million Palestinians from their homeland in 1948 remain controversial. Michael Palumbo targets an historical myth propagated at the time by Zionist leaders: that the Palestinians abandoned their land at the prompting of their own and other Arab leaders. Palumbo is not the first to discredit this myth. Thirty years ago Erskine Childers and Walid Khalidi found no documentary evidence of Arab broadcasts or leaflets to support it.

Utilizing a wide variety of archival sources, many newly uncovered, Palumbo argues that, in fact, the population was driven out, against the pleas, even orders, of Arab leaders, often in a state of terror. His sources, which include United Nations, Israeli State, and Central Zionist archives, the unedited Ben Gurion papers, contemporary press accounts, and memoirs by Israeli soldiers, leave little doubt that the displacement of Palestine's Arabs was the result of deliberate policy broadly conceived and implemented prior to independence. In 1944 Yigal Yadin formulated Plan D (Dalet), which anticipated "destruction of Arab villages near Jewish settlements and the expulsion of the inhabitants," as well as forward action to expand Israel's borders. In late 1947 Ben Gurion ordered the plan be readied; in early 1948 he oversaw its execution.

The stories of Jaffa, Haifa, Lydda, and other communities, as well as Deir Yassin, Palumbo argues, must be understood in the context of Plan D. The massacre of some 250 civilians by Irgun and Stern gangs at Deir Yassin in April 1948, the bloodiest single incident of its type, has often been dismissed by Israelis as the exception to the rule. Yet, whatever its unique circumstances, the Haganah regional commander approved the operation, which fit in with its forward strategy. In the operations which followed, field commanders and government officials routinely used the spectre of Deir Yassin to prod the Palestinian community to flee. When verbal threats did not suffice the army used force. Palumbo's sources describe a campaign of brutality against civilians noted, not without regret, by some Israeli military and political leaders, but tolerated out of expediency.

Palumbo's book is provocative, and is so by intent. His subtext is the denial and cover-up of Israel's expulsion of the Palestinian population, the formulation of a sanitized history of the war which became gospel in the West. The book details an important part of the missing story. It will be valuable to scholars because of its sources, although more bibliographic information would be helpful. It will fuel polemic as well; in this regard Palumbo is partially at fault.

While he is judicious about issues such as premeditated versus spontaneous violence, his narrative is often marred by partisan rhetoric. His loose application of the term "terrorist"--and only to Israelis--is troublesome. The response to such a highly charged, abused term should not be further careless use, even for effect. In references to attacks on Jewish populations, circumstances and casualties are rarely cited. To note the suffering engendered by the war on all of Palestine's inhabitants is not to apologize for Israeli military actions or even the Zionist enterprise, but to view the war from a broader perspective.

Palumbo does try to expand his scope. His general thesis is that the expulsion of Palestine's Arabs was "the fulfillment of the destiny that was implicit in Zionism from the very beginning." He links operational plans for the expulsion to longstanding beliefs of Zionist leaders at all points on the political spectrum that the land needed to be made safe--and clear--for Jewish settlement. Such arguments are not irrelevant. But there is a difference between wishful musings of a "land without people," or even the rhetoric of manifest destiny, and taking concrete steps to achieve an "Arab rein" Palestine. The war provided the opportunity for action. Here Ben Gurion and his high command played the decisive role in directing strategy, not ideologues and politicians, whom they ignored. Ben Gurion's unedited diary reveals his awareness and toleration of his army's tactics. He, as much as anyone, suppressed questions of means in his determination to forge his vision of a viable Jewish state.

A broader history of the war known in the West as Israel's War of Independence, in the Arab world as the Palestine War, to Palestinians simply as the Catastrophe, needs to be written. Palumbo has uncovered important sources which should guide scholars in future work on the Palestine-Israel conflict. If he is somewhat rhetorical, if his analysis of ideology and political dynamics is sketchy, his discussion of war and remembrance is.compelling. Palumbo admits it is difficult to discern how many refugees "were expelled, persuaded to leave by the Zionists or left out of fear." In practical terms, he demonstrates, the distinctions have little meaning.

Joel Gordon

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ZIONISM: THE CRUCIAL PHASE. By David Vital. New York, NY: Oxford University Press, 1987. 408 pages. $65.00.*

ZION AND STATE: NATION, CLASS AND THE SHAPING OF MODERN ISRAEL. By Mitchel Cohen. New York, NY: Basil Blackwell, 1987. 288 pages. $24.95.*

In the growing library of scholarly research on Zionism, these two books will have a prominent place. They are books for those who have already acquired a solid introductory background to Zionist diplomatic history and Israeli internal politics. The novice should strive to reach the level of these books, but he or she should not start with them.

The books share two assumptions which are crucial to understanding them. Both agree that Zionism is something unique in Jewish history, and not merely a resurrection of earlier patterns. In its wake, Zionism has generated processes which have changed the ways Jews think and act about things political. Zionism was and is a revolution.

Second, politics is the single most important element in molding and in understanding this revolution. Whether in Vital's history of diplomacy and international politics in the pre-World War I era, or in Cohen's analysis of the internal tensions between left and right in Israel, politics is king. Theology and ideology, sociology and demography all play their parts, but they have impact only when channelled by organized groups and individuals attempting to further their interests by achieving political goals.

Vital's is the last volume in his trilogy on the political and diplomatic history of Zionism through the end of World War I. This volume highlights the "crucial phase" between the years 1907 and 1920, from the decline of the Ottoman Empire to the emergence of Great Britain as the power relevant to the Zionist revolution in the making.

This is the period in which the waves of pioneers who will have the most lasting impact on Israeli politics, on its economy and on its society, arrive. This is the period in which the British Empire spreads its influence over Palestine and Trans-Jordan. This turn of history will later imprint forms of British law and administration into Israeli political culture in an indelible, if idiosyncratic manner.

Vital's concern is with the unfolding of events in the capitals in which Zionist diplomacy mattered. He pays scant attention to development in Eretz Israel--only later would change there have an impact. This is perfectly legitimate, for the fate of Zionism in this "crucial phase" (and in other periods as well) depended to a large extent on the interests and reactions of the world powers of the time.

If the task of the historian is that of selection, Vital is a skilled craftsman. He focuses on a relatively small number of significant incidents, including the Sykes-Picot agreement and the Balfour Declaration, and recreates the multitude of sentiments, interests, calculations, and forces which played a role in shaping these pivotal arrangements.

Cohen's focus is on domestic Israeli politics. He analyzes the struggles between contending political ideologies and their organizational expressions from the beginning of Jewish settlement to the present, emphasizing developments in the 1920s and 1930s. Cohen delineates the sources of dominance of the labor movement and the challenges to it by the political right.

His special emphasis is on *mamlachtiut,* the notion of "statism" which calls for the concentration of legitimacy and power in the state. Championed by Ben-Gurion in order to enhance nation-building, Cohen argues that the transfer of emphasis by the labor movement from the concept of class to the concept of state was an important reason for Labor's loss of power to the Likud in the 1977 elections and the subsequent sharing of power with the right.

Vital assesses the intentions, strategies, and personalities of the leadership of the fledgling Zionist movement. With the benefit of perspective and in-depth research, he shows that what seemed terribly important at the moment might in retrospect be much less than that.

These volumes remind us again how much has happened in the last century, and yet how much of the current news is foreshadowed in history. How contentious was the planting of the roots of a sovereign state and how difficult it was for them to take hold. The Arabs were in Palestine and the Zionist leadership was well aware of that fact, Vital documents. Cohen shows how the Labor party attempted to systematically deny legitimacy to the Revisionists (the precursors of Herut and the Likud) for political as well as for ideological reasons.

Both authors are explicit about the personal stake they have in their topics. This involvement does not detract in the least from their scholarship. Vital's father, Meir Grossman, was one of the group led by Ze'ev Jabotinsky in opposition to the Zionist establishment in the early years of the century.

Cohen identifies himself as a supporter of the Israeli Labor party and peace movement. Yet his analysis is characterized by a mature mix of scholarly analysis and political involvement. Cohen is penetrating and incisive; compared with some "objective" research which is in reality highly political, it is even refreshing.

Both volumes are attractively presented with extensive bibliographies and useful indices. Vital's high-priced book has plates of some of the actors and useful maps; Cohen's has a helpful glossary. These are good additions to any serious collection on Zionism.

Asher Arian

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POLITICAL DICTIONARY OF THE STATE OF ISRAEL. By Susan Hattis Rolef. New York, NY: Macmillan, 1987. $45.00.*

It is easy to be confused by Israeli politics. Even Hebrew speakers and those familiar with other political systems have been known to stumble over the myriad names and nuances of Jewish politics in its sovereign state.

The names of parties and organizations are frequently rendered in acronym and often the names have little or no relation to reality. The Independent Liberals, it may be argued, were never really independent nor liberal; the name meant that the Progressive party which broke from the mother-party would be independent of the new Liberal party which the General Zionists created.

Or take "Dash" -- the DMC, the Democratic Movement for Change--Yigaef Yadin's flash party of the 1977 election. Many activists hoped that they had created a democratic party, for a change. All turned out to be wrong.

A political dictionary which helps us through this maze is a blessing. This volume, while far from perfect, provides important aid in getting through the wars, the battles, the brigades and the diplomatic history, as well as the organization of the Histadrut and Kupat Holim, to list a few of the 600 entries. The list of contributors includes some of the best people available.

The *Political Dictionary* is very useful, and does what a dictionary should do: provide easy access to basic information that most people do not need to memorize. Its system of cross-referencing is useful, but its one page glossary is almost useless.

Its major imperfections result from a peculiar selectivity in the choice of entries ("boiling point" for example), and a curious lack of perspective in many items. The editor tries to make the dictionary current, which means up to date when published, but that also mean (necessarily) out of date when read months or years later.

Page 264 provides two examples of what I mean. "Rotation" is cited as adopted by *Sheli* in the 9th Knesset; this is true, but what of Agudat Israel and the Black Panthers, to name a few? Rotation is also a well-worn mechanism for maintaining a balance of power between competing groups in party institutions and not only in Knesset representation.

Regarding the present Peres-Shamir rotation, why mention that it became effective "despite forecasts that the Alignment would try to sabotage the rotation"? If all political speculation in the Israeli press were to be catalogued in this dictionary, it would have to be an even bigger and even more costly volume.

Amnon Rubinstein's name rightly receives an entry in the volume. But why mention his "eloquent speech on democracy during the debate leading to the early dissolution of the Knesset in March 1984 which convinced the Knesset Speaker, Menahem Savidor, to refrain from holding a secret vote." After all, it was Savidor's decision, and his name was not considered important enough to be given its own entry.

Whether these reflect important deficiencies or academic quibbles is a matter of taste. What is important is that we now have a practical English handbook to the State of Israel.

Asher Arian

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HAGGADAH GERESH YERAHIM, A COMMENTARY AND GUIDE TO THE APPRECIATION AND OBSERVANCE OF THE SEDER NIGHT. By Rabbi Gershom Harpanes. Brooklyn, NY: Mishor Publishing Co. Ltd.

THE DIASPORA HAGGADAH. By Shlomo Katz and Mira Sheffer. Yaniv Enterprises, 1987. 66 pages. $10.00 full color, hard bound.

THE SHALOM SEDERS, THREE HAGGADAHS COMPILED BY THE NEW JEWISH AGENDA. New York, NY: Adama Books, 1984. 162 pages. $12.95 paper.

"Haggadot, haggadot everywhere, and still the authors write
Haggadot, Haddadot everywhere, can I read them all in one night?"

The answer to the direct question is "certainly not!" The answer to the implied question is that remarkably, after more than 2,500 editions in many languages, the authors still find new things to say, or new ways in which to pass on the old information.

In part, the incentive to keep writing is the many different audiences that haggadot have. These range from little children to totally assimilated adults, from people looking for their roots and (fortunately) to those who never lost them.

The *Haggadah Geresh Yerahim,* which is devoid of illustrations, is most suited for "advanced ballei teshuvot" (returners to Judaism). Written by Rabbi Gershom Harpanas, the work was very popular in Israel and has been translated into an easy, flowing, English by U. Cheskin. It is unusual in many respects. First of all, the layout of the Hebrew is so carefully done that it constitutes a commentary of its own. Print type is varied to emphasize the most critical aspects of the text, and to differentiate the sources of the different passages. The lengths of the individual lines are adjusted so that each contains a coherent phrase. This makes matching the Hebrew and English particularly easy. Someone familiar with Hebrew, but not yet fluent in it, will find this very useful.

The haggadah text is accompanied by full directions on how to conduct the seder, and by a brief but interesting commentary. For example, why is the matzoh always covered whenever the wine is raised? For the same reason that the bread is covered during kiddush, i.e., bread (or matzoh) is superior in status to wine; so as not to compromise this fact, whenever wine is given precedence, the bread is removed or covered.

Since it is customary to read Shir Mashirim (the Song of Songs) after the seder, this text is included within the volume. Here too the Hebrew is arranged in a format to make reading it as understandable as possible. (There is no English translation.)

Finally, about one-half of the book consists of a series of short essays intended to be read before pesach and discussed either during the seder or at the meal. These include a brief commentary on the Song of Songs, contemporary volume measurements for the seder, and a discussion of miscellaneous topics such as Eliyahu's cup, the Afikoman, Matzath mitzvah, and the special problems involved when ever pesach falls on shabbos.

This admirable edition of the haggadah could be used and enjoyed by anyone. However, I think it would be found most useful by families who are familiar with a traditional seder, but would like to delve more deeply into its significance and symbolism. Those people will find the haggadah Geresh Yerahim an entry into a new and exciting world of Yiddishkeit.

The *Diaspora Haggada* is a glossy, opulent production, yet surprisingly low priced. The illustrations by Shlomo Katz cover the traditional topics: the four sons, the ten plagues, splitting the Red Sea--but they are in a modern idiom and present these familiar topics in a strikingly new way. For example, the wise son is shown trying to teach a donkey how to read, while the wicked son is busy trying to stomp on what appears to be a frog. Indeed, a useful seder exercise for the younger children--and perhaps adults as well--would be to try to figure out just what is happening in these interesting and complex paintings.

Although the illustrations are not traditional, the Hebrew and its English translation are. The single page of commentary and instructions deals with the arrangement of the seder plate. Clearly this haggadah is designed for use with a family that is already familiar with the basic structure of the seder.

Which brings us to its unique aspect, and its unusual name. The Diaspora Haggadah contains a complete transliteration of the entire service. Hence people who are familiar with Hebrew, but feel uncomfortable about reading it in public, can both follow along and actively participate in the reading and the singing of the numerous songs that play such an important role in the traditional seder. Furthermore, this haggadah is being published in several editions, each with a different translation. In this way, in the words of the publisher, "the wonderful story of Passover will unite us all on seder night, and remind us that we are one people, bound together by a common faith, culture and history."

Today, many of our brethren throughout the world are unable to read, let alone understand, Hebrew. But at the same time they feel an increasing urge to return to the roots of their parents. It is for this generation that this Haggadah has been written.

The Shalom Seders is a different sort of Haggadah. Unlike the Torah or even the prayer book, the Haggadah is a remarkably plastic document. Even the most traditional ones have changed over the years, certainly in illustrations and to some degree in the text itself.

But in addition to this, there has been along tradition in some circles of massively revising both the structure and text of the work. Indeed, permission for this is found in the haggadah itself which says, "Whoever enlarges upon the story of the going out from Egypt is to be praised." The haggadah is intended to speak to every generation in its own way. Traditionally, these new insights are developed by interpreting and enlarging upon the original text, but in *The Shalom Seder* the text is largely dispensed with, and only the structure and inner essence of the seder is retained.

The three separate haggadahs contained within the book are quite distinct from each other. They are linked only by a desire to explore the Jewish response to contemporary problems. And to do this within the context of the seder and the exodus from Egypt.

The first is the "Rainbow Seder" by Arthur Waskow. This work is derived from his precedent setting "Freedom Seder" of 1969, and continues Waskow's evolution towards more traditional forms, while maintaining his desire to make the seder relevant to contemporary Jews and non-Jews alike. As the title suggests, the impact of the civil rights movement of the 60s on Jewish consciousness plays a key role in the exposition.

The Seder of the Children of Abraham represents a joint effort by the members of the Philadelphia Chapter of the New Jewish Agenda. It is easily the most radical of the three both in form and in content. In it, the "wise child" asks, "how can we share the land in peace" and the rest of the text tries to answer that question.

The Haggadah of Liberation is the product of the Seattle chapter of the New Jewish Agenda. Its origin is the women's liberation movement, but it has evolved into a very moving work with a much broader base. "What does all this mean?" the wise child asks. "...talk with this child about the nature of freedom and justice, and about the need to act to transform the world." The haggadah contains Hebrew both in the original, and in transliteration, and despite its avant garde roots has a traditional feel to it.

All three haggadahs are illustrated with line drawings, some of them quite moving. This work is designed to be used at the table, with responsive readings, songs, and other opportunities for group participation. And the price is low enough not to preclude this function.

Edward Simon

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I MUST HAVE THAT RECIPE. Westchester Chapter of the National Women's Division of the Albert Einstein College of Medicine of Yeshiva University. Bronx, NY: 1987. 464 pages. $19.95.*

INTERNATIONAL COOKING FOR THE KOSHER HOME. By Betty S. Goldberg. Middle Village, NY: Jonathan David Publishers, 1988. 368 pages. $16.95.*

KOSHER CAJUN COOKBOOK. By Mildred Covet and Sylvia Gerson. Gretna, LA: Pelican Publishing Company, 1987. 256 pages. $11.95.*

SEPHARDIC HOLIDAY COOKING. By Gilda Angel; illustrated by Rosemary Campion. Mt. Vernon, NY: Decalogue Books, 1987. 288 pages. $19.95.*

THE YEMENITE COOKBOOK. By Zion Levi and Hani Agabria. New York, NY: Seaver Books, 1988. 240 pages. $22.95.*

From the evidence at hand, it's obvious that of the making of many Jewish cookbooks there is no end. And if the examples reviewed here are an indication of the true state of the art, there's much to enjoy right now and, it's to be hoped, even more to anticipate in days to come.

I Must Have That Recipe is a kosher cookbook published as a fundraising tool by the Women's Division of the Albert Einstein College of Medicine. As is typical with such projects, recipes were collected from traditional sources including committee members, friends, generous restaurant chefs, and so on.

What is atypical about this particular cookbook is the high quality of production and design and the diversity and interest of the recipes (most fundraising cookbooks are much less professionally--or imaginatively--published). *This* book is a hefty hardcover (front and back covers are wipable); the paper is heavy and glossy; and the recipes, covering sixteen categories, are well presented and easy to follow. There are also recipes from Cuisinarts, Inc. (the food processor people), famous restaurants, spas, and a couple of celebrities.

The dust jacket of *International Cooking for the Kosher Home* may not grab a buyer's attention, but any cook who stops to look inside will be richly rewarded. Betty S. Goldberg (author of *Chinese Kosher Cooking)* divides the globe into four main areas--Europe, the Middle East, Asia and the Pacific Islands, and the Americas--and offers kosher adaptations of a host of dishes from numerous countries. The most surprising and diverse selections come from Asia and the Pacific Islands; Goldberg goes beyond China and Japan to offer mouthwatering dishes from Korea, Vietnam, Indonesia, Thailand, Tahiti, and Hawaii, among others. Other unexpected countries include the Netherlands, Brazil, and Peru.

Each section includes Appetizers and Soups, Main Dishes, Side Dishes, and Desserts. Substitutions made for treyfe ingredients or to avoid mixing meat and dairy do not detract from the recipes' authenticity. The selection of recipes, while hardly exhaustive, does provide a fair survey of nations covered. Recipes are detailed and easy to follow. There is a helpful guide to selecting "exotic" ingredients.

The *Kosher Cajun Cookbook* is by the team that gave us the first-ever *Kosher Creole Cookbook*. There has been much interest in Cajun culture of late and certainly Cajun cuisine is no small part of that. (Cajuns are descendants of French Acadians who were driven from Nova Scotia in the mid-1700s and settled in Louisiana).

Authors Gerson and Covert present recipes from Louisiana's major Cajun communities, focusing on one category of dish for each area (for example, rice dishes from the town of Crowley; yam recipes--yams are a staple of the region--from Opelousas, and so on). Shellfish are a main ingredient of a Cajun cooking and the authors are as inventive about replacing these forbidden foods with kosher seafood as they are in adapting and presenting all the recipes here.

Many recipes include directions for microwave and food processor preparation. Each section is preceded by a brief history and there is a glossary of Cajun, Yiddish, and Hebrew words. Adventurous cooks (and eaters)--this book is for you.

Sephardic Holiday Cooking: Recipes and Traditions was many years in the making and was well worth waiting for. Excellently written, thorough, and beautifully illustrated, it is far and away the best-looking, most professional, and interesting Sephardic cookbook of its kind in print.

Gilda Angel organizes her book around the eleven holidays of the Jewish year (except Shabbat, which is considered by many to be a holiday) and offers a wide array of recipes from all countries gathered under the Sephardic umbrella: Turkey, Greece and Rhodes, Syria, Egypt, Morocco, Algeria, Holland, Persia, Israel, and--of course--Spain.

One or more national menus are offered for most holidays; a couple include eclectic meals. Any cook worried that this format might exclude a favorite Sephardic dish can rest assured that, while this book could not encompass *every* traditional recipe, all the standards are included and there are many marvelous surprises.

Recipes are clearly written with explicit instructions; more difficult or hard-to-describe techniques are illustrated. Each holiday menu is prefaced by a discussion of Sephardic holiday practices and customs, and there is an exhaustive index to help in locating a particular dish from among the menus.

It is difficult to praise this book enough--it is a pleasure to read, a treat to look at, and a delight to cook from. May it enjoy a long and healthy life!

And, finally, don't let the unappetizing jacket of *The Yemenite Cookbook* keep you from picking up this wonderful guide to Yemenite cooking. Although Yemenite cuisine has been influenced over its 2,000-year history by that of the surrounding Arab cultures, it has remained strictly kosher and is particularly healthful (apparently, Yemenite Jews have unusually long life spans and remarkably low cholesterol and blood pressure levels).

Among the expected categories of recipes found here--soups, salads, meat, fish, poultry, bread, desserts, etc.--are to be found unexpected taste combinations such as Sweet Avocado, Olives in Rose Water, Stuffed Tangerines, Figs Vinaigrette, and dozens more. And there are recipes for the three basic Yemenite condiments: the powerfully hot zhoug, the (slightly) milder shatta, and tahina.

Recipes are presented simply and succinctly; difficult or unfamiliar techniques are illustrated for clarity. Various recipes are preceded by selections from traditional literary and religious sources. Decorative illustrations add to the visual impact of this appealing volume. *The Yemenite Cookbook* is certainly worth its high cover price. And to all: B'ta'avon!

Naomi Kleinberg

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BEN-GURION. By John J. Vail. New York, NY: Chelsea House, 1987. 112 pages. $16.95.*

One of a well-respected series of books about leaders of the world from ancient times to the present, *Ben-Gurion* presents a clear and concise picture of the Zionist leader and first prime minister of Israel. The young adult reader will find the material written in a logical, objective format and will find the information sufficient for school reports.

David Ben-Gurion is not idealized; although his many achievements in behalf of Israel are certainly emphasized, his human failings as a husband and parent are not glossed over. The index provides easy access to the text, and black-and-white photographs liberally sprinkled throughout bring the material to life. Additional help to the student is offered through a chronology of his life. The subject matter and vocabulary make this most appropriate for junior high and high school reading.

Sue Barancik

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YOUNG READER'S ENCYCLOPEDIA OF JEWISH HISTORY. By Ilana Shamir, general editor. New York, NY: Viking Kestral, 1987. 125 pages. $15.95.*

This one-volume encyclopedia presents a chronological story of the Jewish people from 5000 B.C.E. to the present, in locales world wide. It is an attractively arranged book which could lead the interested reader to perusing the work as a whole, or using the extensive index, time line, and glossary to find the chapter needed for study. Although the information in each chapter is brief enough to constitute an overview of the subject, it is adequate enough for most students' research. The profuse illustrations—mainly photographs, charts and maps--are fascinating in themselves. A lovely addition to any Jewish home or school library.

Sue Barancik

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THE DONKEY'S STORY. By Barbara Cohen; illustrated by Susan Jeanne Cohen. New York, NY: Lothrop, Lee and Shepard. 28 pages. $11.95.*

Stories about Noah's Ark, Jonah and the whale, Queen Esther, and even King David can be found rather readily in both Jewish and secular literature for children. But the story of Baalam, the rather egocentric and somewhat foolish prophet, has definitely not been told before. Leave it to the very talented and prolific author, Barbara Cohen, to find this little-known Bible story (Numbers, Chapter 23 and 24) and turn it into a humorous, colloquial retelling for contemporary youth while retaining the ancient prayers and blessings. Mrs. Cohen has especially succeeded in blending the "old" of the Bible story with the "New" in her fresh approach, and she has taught us in her effortless fashion that Bible stories need not be without humor. Susan Jeanne Cohen's illustrations of flat large paintings are lovely and enhance the text well.

Sue Barancik

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BOOK NOTES

AMERICAN JEWISH LIFE

God of Daniel S.: In Search of the American Jew. By Alan W. Miller. Lanham, MD: University Press of America, 1986. 260 pp. Index, $14.00 ISBN 0-8191-5047-9.

The author portrays the entire spectrum of Jewish archetypes in anecdotal, novelistic terms, ending with young Daniel S., whose parents rejected their Jewish roots, but who himself hungers for a meaningful Jewish identity. Originally published in 1969 by Macmillan Company, this edition contains a new Introduction by Jacob Neusner.

Frankfurt on the Hudson: The German Jewish Community of Washington Heights, 1933-83, Its Structure and Culture. By Steven M. Lowenstein. Detroit, MI: Wayne State University Press, 1987. 400 pp. Index, $29.95 ISBN 0-8143-1960-2.

The German-Jewish community of Washington Heights in New York City has the largest U.S. settlement of refugees from Nazi Germany. Using historical sources, demographic studies, sociological surveys, and anthropological data gathered in his capacity as a participant-observer, Steven Lowenstein investigated the process of cultural adaptation in this sub-ethnic group.

Lowenstein perceived a sharp discrepancy between the image of modern German Jewry and the people of the Washington Heights community. In contrast to the usual picture of a highly assimilated group more closely tied to German culture than to Jewish tradition, the German Jews of Lowenstein's experience were "more traditional and indeed more Jewish than the 'American Jews' whose parents had come to America at the turn of the century."

Children of Circumstances: Israeli Emigrants in New York. By Moshe Shokeid. Ithaca, NY: Cornell University Press, 1988. 226 pp. Index $9.95 ISBN 0-8014-9489-3.

Moshe Shokeid, an Israeli-born anthropologist, left in 1982 to do fieldwork among Israeli emigrants in Queens, New York. There, with his wife and two children, he spent two years in one of the largest enclaves of Israelis in the United States. In this revealing account of his fieldwork, he charts what he calls "an almost unknown territory of behavior" and gives the first comprehensive view of the economic, social, and cultural features of the *Yordim* community.

Shokeid first sets the stage for his research, and after discussing the deep feelings of resentment between Israeli emigrants and American Jews, he turns to the often troubled relationships among the *Yordim* themselves. He records the progress of a social club attempting to create an Israeli ambience through cultural and recreational activities, describes emotional gatherings centered around *shira betzibur*— the communal singing of Israeli folksongs—and depicts the struggle of the *Yordim* with their putative Jewish identity. By including the life profiles of twelve Israeli emigrants, he offers an intimate look at the different patterns of adjustment to life in the United States.

New Immigrants in New York. By Nancy Foner. New York: Columbia University Press, 1987. 317 pp. Index $27.50 ISBN 0-231-06130-7.

During the last two decades New York City has received more than a million new immigrants, most from the Third World. In 1980 nearly a quarter of the city's residents were foreign born. This collection of original essays by scholars in sociology, anthropology, and labor economics explores how New York City has influenced new immigrants' lives, and how the city itself has been deeply affected by the newcomers.

The contributors consider the four largest groups of immigrants arriving in New York since the mid-1960s--Dominicans, Jamaicans, Chinese, and Haitians—as well as Vincentians, Grenadians, Koreans, and Soviet Jews. In case studies based on research, they examine the move to New York from the immigrants' perspective, analyzing the effects New York has had on their social and cultural worlds. And, just as important, the book demonstrates how New York has changed in response to the massive influx of newcomers from diverse backgrounds. As one journalist has written, New York draws "its energy, its soul from the entire spectrum of immigrant life."

Persistence and Flexibility: Anthropological Perspectives on the American Jewish Experience. By Walter P. Zenner. Albany, NY: SUNY Press, 1988. 304 pp. Index $16.96(P); $49.50(C) ISBN 0-88706-750-6(P); 0-88706-748-4(C).

Using a variety of anthropological approaches, the authors illustrate how the Jewish identity has persisted in the United States despite great subcultural variation and a wide range of adaptations. Within the various essays, attention is given to both mainstream Jews and to the Hasidim, Yemenites, Indiana Sephardim, recent Soviet emigres, and "Jews for Jesus." Institutions such as the family, the school, and the synagogue are considered through techniques of participation-observation and in archaeological research. *Persistence and Flexibility* provides a means of viewing the Jewish community through the prism of key events, or rituals, and symbols.

ANCIENT WORLD AND ARCHEOLOGY

Wandel der Rechtsberguendungen in der Gesellschaftsgeschichte des Antiken Israel: Eine Rechtsgeschichte des „Bundesbuches." By Eckart Otto. New York: E.J. Brill, 1988. 107 pp. Index $20.00 ISBN 90-04-08346-4.

This monograph describes the legal history of function and foundation of ancient Israelite law and the differentiation of family and local law into criminal law, civil law, law of legal proceedings, and a special law protecting the poorest in the society. This differentiation of law in form and function was caused by a growing complexity of a more and more socially heterogeneous society. At the lines of fracture of its society Israel realized the theological foundations of law. The book shows how and why Israel developed from the societal to a theological legitimation of law and throws some light on the modern discussion about the legitimation of law in the presence of a fractured reason in the societies of western rationality. (German only).

Ancient Damascus: A Historical Study of the Syrian City-State from Earliest Times Until Its Fall to the Assyrians in 732 B.C.E. By Wayne T. Pitard. Winona Lake, IN: Eisenbrauns, 1987. 230 pp. Index $20.00 ISBN 0-931464-29-3.

This study is the first synthesis of the epigraphic evidence for ancient Damascus in this generation. Pitard surveys the geographical setting of the area, its development as the land of Apum in the Middle Bronze Age, growth in the Late Bronze Age, and the emergence of the powerful city-state in the Iron Age, including its relations with the Israelite kingdoms, and finally its fall at the hands of the Assyrians.

An Anthology of Religious Text from Ugarit. By Johannes C. De Moor. New York: E.J. Brill, 1987. 309 pp. Index $39.00 ISBN 90-04-08330-8.

The religious texts of Ugarit constitute the most authentic and extensive corpus of religious literature from the Canaanite world known to date.

This anthology contains the largest and widest selection of translated religious texts from Ugarit currently available. Besides myths and epics it includes rituals and incantations. Detailed comments explain the background of the texts.

The book will be of interest to the historian of religion, to the biblical scholar, to the philologist and to all those others interested in the religion and culture of the Ancient Near East.

The original versions of the translations here published are included in the translator's companion volume.

The Jews in the Greek Age. By Elias J. Bickerman. Cambridge, MA: Harvard Ukrainian Research Institute, 1988. 352 pp. Index $30.00 ISBN 0-674-47490-2.

Bickerman portrays Jewish life in the context of a broader picture of the Near East and traces the interaction between the Jewish and Greek worlds throughout this period. He reconstructs the evidence concerning social and political structures; the economy of Hellenistic Jerusalem and Judea; Greek officials, merchants, and entrepreneurs as well as full-scale Greek colonies in Palestine; the impact of Greek language and culture among Jews and the translation of Jewish Scriptures into Greek; Jewish literature, learning, and law, and the diaspora in the Hellenistic period.

Josephus, the Bible, and History. By Louis H. Feldman and Gohei Hata. Detroit, MI: Wayne State University Press, 1987. 500 pp. Index $15.00(P); $45.00(C) ISBN 0-8143-1983-1(P); 0-8143-1982-3(C).

Feldman and Hata's second volume of research on Josephus is a companion to their recently published work, *Josephus, Judaism, and Christianity.* The essays in this collection, all published here for the first time in English, critically examine the reliability of Josephus as a historical source.

The most important Jewish historian of antiquity, Josephus has been criticized as being inaccurate. The scholars who contributed to this volume, however, find Josephus generally reliable in his description of topography, geography, and political and military strategies. Essays cover such topics as the role of women in the Hasmonean Dynasty, the description of the land of Israel, and the canon of the Bible. The text also deals with Josephus' treatment of John the Baptist, the Sadducees, Nicolaus of Damascus, and Herod.

The Land of Israel as a Political Concept in Hasmonean Literature. By Doron Mendels. Tübingen: J.C.B. Mohr, 1987. 171 pp. Index DM 78.00 ISBN 3-16-145147-3.

This monograph studies for the first time attitudes and concepts concerning the territory of the Holy Land which were prevalent during one of the most dramatic periods of Jewish history, the Hasmonean era.

A number of striking results emerge. One is that although the Jews had through this heroic period visions of a "greater Palestine," they were at the same time pragmatic in their territorial ambitions. It is also shown that during the period of the reconquest of the Holy Land, the Jews were generally prepared to tolerate the continued presence of foreign nations in their midst; but that the presence of such foreigners was viewed as problematic, and was the subject of much debate. The monograph analyzes one branch of "creative history" during the Hellenistic period, a time when the past was constantly pressed into the service of the present and reinterpreted for political purposes.

ART AND MUSIC

Chagall and the Bible. By Jean Bloch Rosensaft. New York, NY: Universe Books, 1987. 159 pp. Index $24.95 ISBN 0-87663-653-9.

Marc Chagall, one of the foremost artists of the 20th century, began in 1931 to create a suite of etchings illustrating the Bible by drawing on his own cultural background and personal experience.

In this collection of 105 etchings, each identified by the biblical episode to which it refers, he wove impressions of his 1931 visit to Palestine, his memories of his youth in Vitebsk, Russia, personal religiosity, and his admiration of master etchers Rembrandt and Goya into a beautiful and moving biblical cycle. Scenes such as "The Capture of Jerusalem" also reflect the looming menace felt by European Jews in the 1930s. In these Bible illustrations Chagall not only continued to develop his technical proficiency as an etcher, but also began cultivating an exceptionally rich area of subject matter.

Commissioned by the art patron, publisher, and dealer Ambroise Vollard, Chagall's work on the suite was interrupted in 1939 by Vollard's death and the artist's subsequent exile in the United States during World War II. Several years after his return to France in 1948, Chagall completed his *Bible* etchings and they were finally published in 1956 by Teriade.

The Dreyfus Affair: Art, Truth and Justice. By Norman L. Kleeblatt. Berkeley, CA: University of California Press, 1988. 300 pp. $29.95 ISBN 0-520-05938-5.

Few political scandals have ever engaged the minds and passions of artists so completely as the Dreyfus Affair. A comprehensive collection of images relating to the Affair, accompanied by essays on virtually every aspect of the Affair, this visual record reveals much about the moral and aesthetic climate of fin-de-siecle France.

BIBLICAL AND RABBINIC LITERATURE

Amos, Hosea, Micah - An Archaeological Commentary. By Philip J. King. Philadelphia, PA: Westminster Press, 1988. 176 pp. Index $13.95(P); $18.95(C) ISBN 0-664-24077-1 (P); 0-664-21876-8(C).

Uses archaeology to shed light on the eighth-century prophets, Amos, Hosea, and Micah. Focuses on artifacts and other material remains to discover information about the development of the "pyramidal structure in Israel" which the prophets denounced. Illustrated.

Archeology and Biblical Interpretation. By Leo G. Perdue, Lawrence E. Toombs, Gary Lance Johnson. Philadelphia, PA: Westminster Press, 1988. 384 pp. Index $24.95 ISBN 0-8042-0003-3.

Archaeologists and biblical scholars examine contemporary approaches to archaeology and the relationship of these approaches to biblical interpretation.

Biblical V. Secular Ethics: The Conflict. By R. Joseph Hoffmann and Gerald A. Larue. Buffalo, NY: Prometheus Books, 1988. 191 pp. Index $22.95 ISBN 0-87975-418-4.

How valuable is the Bible as a source for ethical truth? Do the scriptures truly have the insight needed to guide humankind safely through the moral dilemmas of modern society? What constitutes a biblical ethic? Should the Bible be construed as the only basis for moral teaching? Is it really the final authority on moral issues, or are there secular alternatives that can serve as guides to acceptable conduct within the human community?

A group of social philosophers, biblical scholars, and ethicists met at the University of Richmond, Virginia, in the fall of 1986, under the aegis of the Committee for the Scientific Examination of Religion (CSER) and its Biblical Criticism Research Project, to address these and related questions.

The contributors to this volume include: Robert S. Alley, Joe Edward Barnhart, Joseph L. Blau, Frank E. Eakin, Jr., Lewis S. Feuer, Joseph Fletcher, Theodor H. Gaster, James H. Hall, R. Joseph Hoffmann, Paul Kurtz, Gerald A. Larue, John Priest, Ellis Rivkin, Richard L. Rubenstein, and Richard Taylor.

The Community of Interpreters: On the Hermeneutics of Nature and the Bible in the American Philosophical Tradition. By Robert S. Corrington. Macon, GA: Mercer University Press, 1988. 109 pp. Index ISBN 0-86554-284-8.

The vast and rich scholarship in American biblical hermeneutics has been and, to a large extent, is still overshadowed by the Continental approaches associated with the Heideggerian school. In response to this approach an expressly counter-Continental methodology has grown. Robert Corrington joins the discussion seeking a middle ground between the two schools of thought. He addresses American biblical hermeneutics from a "philosophical perspective" grounded in the thought of American philosophers C.S. Peirce and Josiah Royce.

The Halakhic Process: A Systemic Analysis. By Joel Roth. New York, NY: The Jewish Theological Seminary of America, 1986. 398 pp. Index $29.50 ISBN 08-7334-0353.

Analyzes the primary Talmudic and rabbinic sources relating to legal and extra-legal factors involved in halakhic decision-making.

BIOGRAPHY

Apprentice in Budapest: Memories of a World That Is No More. By Raphael Patai. Salt Lake City, UT: University of Utah Press, 1988. 432 pp. Index $29.95 ISBN 0-87480-287-3.

This psychologically oriented, frank autobiography covers the first twenty-two years in the life of Raphael Patai, renowned anthropologist and biblical scholar. While telling the story of his youth, Patai also paints a critical, yet affectionate, picture of Hungarian Jewry in the years preceding 1933. Nineteen photographs from the author's personal collection add a nostalgic flavor to this story of a vanished culture.

One and One Make Three: A Story of a Friendship. By Joseph Fabry, Max Knight. Berkeley, CA: Benmir Books, 1988. 250 pp. Index $16.95 ISBN 0-917883-03-9.

An account of two friends from Vienna who, with each other's help, extricated themselves from disaster in Nazi Europe and built up new lives in a new country in a new age.

The historic events of the thirties and forties are reflected in the author's years of flight. Well established in Austria and Germany as authors of whimsical short stories under the pen name of Peter Fabrizius, Joseph Fabry and Max Knight expanded their cooperation from writing in the old world literary tradition to surviving in a world where traditional values were waning. They experienced dramatic escapes, collisions with senseless laws, and encounters with such diverse personalities as Sigmund Freud, Viktor Frankl, Lionel de Rothschild, Herbert Hoover, C.S. Forester, and Thornton Wilder. From Vienna, via Belgium and China, to their new lives as writers and editors at the University of California, theirs is a story of struggle and discovery.

CHILDREN'S BOOKS

Grandmother Came from Dworitz. By Ethel Vineberg. Montreal: Tundra Books, 1987. 64 pp. $3.95 ISBN 0-88776-195-X.

True story of three generations of a Jewish family. First printed in 1969--long before *Fiddler on the Roof* made *shtetl* life familiar to North Americans--the book follows the grandmother, mother and daughter from origins in the *shtetl* of Eastern Europe, through immigration to New York and final settlement on a farm in New Brunswick. Perhaps the continuing appeal of the story stems from Mrs. Vineberg's choice of incidents and stories, particularly involving the customs of courtship and marriage to make vivid the details of life in another age.

Jewish Holiday Fun. By David A. Adler. Rockville, MD: Kar-Ben Copies, Inc., 1987. 64 pp. $3.95 ISBN 0-930494-72-5.

An assortment of mazes, puzzles, brain teasers, jokes, poems, rebuses, and more...for Chanukah, Shabbat, and all the Jewish holidays.

We Remember the Holocaust. By David A. Adler. Holt, 1988. 96 pp. Index $12.95 ISBN 0-8050-0434-3.

Ruth Bestman remembers: "When the doors opened and we saw the Germans, they seemed like giants. They yelled at us to get out and leave all our belongings on the train. Then they separated the men from the women. I was with my older sister and her husband. He went one way, we went the other way. We never saw him again."

Ruth Bestman's vivid memory--along with the memories of more than 25 other survivors--have been skillfully woven into a powerful introduction to the Holocaust for young people. *We Remember the Holocaust* chronicles Jewish life in Europe before the war, the violence that came with Hitler's rise to power, the stories of the Warsaw ghetto uprising and *Kristallnacht,* and the ultimate horror of the concentration camps. Illustrated with photographs from the Yad Vashem archive in Israel and personal photographs of many of the survivors quoted in the book, *We Remember the Holocaust* will leave the reader with a deeper understanding of this important subject.

FICTION

Confessions of a Good Arab. By Yoram Kaniuk. New York: George Braziller, Inc., 1988. 215 pp. Index $17.50 ISBN 0-8076-1210-3.

Confessions of a Good Arab, by Yoram Kanuik--one of Israel's leading novelists--is the confessions of Yosef Sherara/Rosenzweig. Son of a refugee of Nazi Germany, and of a long line of Arab aristocrats, he belongs to both sides of the Arab-Israeli conflict. His attempts to integrate with either side are met with suspicion and rejection, as stereotypes of the "dirty Arab" or the "filthy Jew" persist. His inability to form a lasting bond with the Jewish women he loves presents in microcosm the tragic rift currently dividing the land of Israel/Palestine.

Yosef, an off-beat ironic hero, is an artist who dreams of painting the desert red. In recounting his life, he retraces his ancestry on both sides--back to the days when his Arab uncle was king of Mount Carmel, and his grandparents were living in pre-war Germany. Unable to accept or find acceptance among either people, his dual lineage is his burden. Yosef's humiliation at the defeat of his father's family and their dispossession is equalled only by his identification with Jewish suffering in the Holocaust.

Eve: Her Story. By Penelope Farmer. San Francisco: Mercury House, 1988. 188 pp. Index $15.95 ISBN 0-916515-25-7.

In this poignant, sensuous fable, Eve tells her own story from birth out of Adam's rib to expulsion from the Garden, as the loving but obstinate Adam, the knowing Lilith, the sexually ambivalent serpent, the disdainful arch-angels, and the ambiguous Jehovah each try to exploit her innocence.

Everything is a game at first. Finally Eve rejects the apple from the tree of everlasting life and chooses instead to devour, in the voluptuous, forbidden fig, the knowledge—and experience—of life and death. In this evocative, startling, and amusing novel, Eve discovers within herself darkness as well as light, culture and nature, sensuality and innocence. Her story goes far beyond simple good/evil dualism.

Lilith's Cave: Jewish Tales of the Supernatural. By Howard Schwartz. San Francisco: Harper and Row, 1987. 320 pp. Index $22.50 ISBN 0-06-250779-6.

Tales of terror and of the supernatural occupy an honored place in Jewish folkloric tradition. Here for the first time the best of these fables are collected and translated. The stories focus on crucial turning points in life: birth, marriage, death. They are drawn from Rabbinic sources, medieval Jewish forklore, Hasidic tales and oral tradition.

HISTORY AND POLITICS

European Jewry and the First Crusade. By Robert Chazan. Berkeley: University of California Press, 1987. 380 pp. $39.95 ISBN 05-2005-5667.

Will provoke some controversy, but the arguments advanced are so carefully buttressed with evidence that the far-reaching revisions proposed will probably result in their incorporation in the standard understanding of the European Jewish experience.

History of the Jews. By Ilan Halevi. Atlantic Highlands, NJ: Humanities Press, 1987. 258 pp. Index $12.50(P); $39.95(C) ISBN 0-86232-532-3(P); 0-86232-531-5(C).

The author looks at the great movement back to Western Europe and on to the Americas, the flowering of an ambiguous emancipation and the birth of modern anti-semitism. He brings out the cultural crisis that accompanied the introduction of Enlightenment ideas into the Shtetl and the first stirrings of Jewish nationalism. He concludes with an analysis of Zionism, the significance of the Nazi atrocities and a very detailed account of Zionism's interaction with the Arab and Jewish communities of the Middle East.

Halevi's seminal work offers Jewish and non-Jewish readers alike a startling survey of the concerns which have faced the Jewish people and shaped their lives over the ages. He reveals to us the major role played by opposing interests and values within the community itself.

Ideas of Jewish History. By Michael A. Meyer. Detroit: Wayne State University Press, 1987. 374 pp. Index $12.50(P); $29.95(C) ISBN 0-8143-1951-3(P); 0-8143-1950-5(C).

A survey of the various ways in which Jews throughout the ages have attempted to elucidate the meaning of their unique historical experience.

Tracing the major themes and preoccupations of writers of Jewish history, Meyer has chosen selections ranging in time from II Maccabees from the second century B.C.E. and the writings of Josephus, through the Crusade Chronicles and the Renaissance, to the great works of such nineteenth-century Jewish historians as Abraham Geiger, Nahman Krochmal, Heinrich Graetz, and Simon Dubnow. He concludes with representative views of contemporary historians from Israel and the Diaspora.

On Pagans, Jews, and Christians. By Arnaldo Momigliano. Middletown, CT: Wesleyan University Press, 1988. 344 pp. Index $29.95 ISBN 0-8195-5173-2.

The focus of this book is the secular cultures of pagan Greece and imperial Rome, and the religious cultures of Judaism and Christianity that, in turn, grew from and influenced them and the modern world. For Momigliano, religion, secular ideology, and politics live in and illuminate the present. Chapters include "The Jews of Italy" (history viewed in the autobiographical perspective of the Momigliano family), "The Disadvantages of Monotheism for a Universal State," "How to Reconcile Greeks and Trojans," and "The Theological Efforts of the Roman Upper Classes in the First Century B.C."

HOLOCAUST

The Diaries of Joseph Goebbels. By Elke Froehlich. New York: KG Saur Verlag, 1987. 2831 pp. Index $200 ISBN 3-598-21915-6.

Joseph Goebbels, as "Gauleiter" (District Chief) of Berlin and later as Hitler's Propaganda Minister, was instrumental in establishing and maintaining the image of the Nazi regime. His diaries, until now largely inaccessible, reflect in intricate detail the strategy behind the transmutation of news into power by the Third Reich. After a series of legal obstacles and years of tedious reconstruction and transcription processes, the Institut fur Zeitgeschichte and editor Froehlich offer the most complete compilation of all extant diary entries and fragments ever published. In addition to the already well-known fragments of

1925/26 published by Helmut Heiber in 1960 and those parts of 1932/33 published by Goebbels himself, over two-thirds of a source once believed almost completely lost is now available.

The outstanding historical significance of the source lies in the fact that few pre-1945 personal documents from the narrow circle of NS leadership have survived, and of these, none can compete in scope or content with the Goebbels diaries. The diaries are also invaluable as a source of Party history, since the files from the Central Institute of the NSDAP survived only piecemeal; the years 1930-32, known as "Kampfzeit" (Era of Struggle) during which Goebbels's position was most pivotal, are a focal point. His diaries offer important glimpses into the internal workings of the Nazi movement and the Nazi regime, and interesting insight into the close relationship between Goebbels and Hitler, which lasted over 20 years.

Saur, in conjunction with the Institut fur Zeitgeschichte, will unltimately publish the entire edition of the Goebbels diaries in two parts, based on the nature of the sources. *Part I: Notes 1924-41* survived only in manuscript and presented substantial problems with deciphering and identification. The six volumes of *Part II: Dictated Diaries July 1941-April 1945* were preserved in typescript and are forthcoming in the next 2-3 years.

Guns and Barbed Wire: A Child Survives the Holocaust. By Thomas Geve. Chicago: Academy Chicago. 1988. 220 pp. Index $18.95 ISBN 0-89733-261-X.

Only two German-born children are known to have survived the Nazi concentration camp Buchenwald. One of them was Thomas Geve, who spent nearly two years in Auschwitz, Gross-Rosen and Buchenwald. *Guns and Barbed Wire* is this child's story. When Buchenwald was liberated by the Allied forces in April, 1945, Thomas Geve was too weak to leave right away. He spent his recuperation time drawing more than seventy-five color pictures about what he remembered of life in the camps. In 1958, he wrote, in English, a story to go along with the pictures. Geve's story was published in Israel in 1958 and 1981. This new edition marks not only the first time the book has become available in the U.S., but also the first time Geve's story has included his pictures.

In the Lion's Mouth: GISI Fleischmann and the Jewish Fight for Survival. By Joan Campion. Lanham, MD: University Press of America, 1987. 172 pp. Index $12.75(P); $24.50(C) ISBN 0-8191-6522-0(P); 0-8191-6521-2(C).

The first book to tell the story of Gisi Fleischmann in its entirety. One of the heroic figures of the Holocaust, Gisi Fleischamann of Slovakia has remained, until recently, unaccountably neglected. Her efforts included rescuing thousands of refugees and negotiating for the Europa Plan, which probably represented the first major attempt by Jews to deal with the Nazis for lives. A volume of interest to students and scholars of the Holocaust, as well as the general reader.

The Paperclip Conspiracy: The Hunt for the Nazi Scientists. By Tom Bower. Boston: Little, Brown and Company, 1987. 309 pp. Index $17.95 ISBN 0-316-10399-3.

Based on recently released Allied documents and interviews with those involved, this book tells for the first time the full story of the plunder of German science and the consequent protection of a large group of committed Nazis, some of whom would undoubtedly have been prosecuted as war criminals had they remained in Germany. With examples, Tom Bower underlines the superiority of many German weapons, while reminding us of how much the Nazi scientists later contributed to their adopted countries. The American landing on the moon in 1969 was made courtesy of two groups of Germans: Werner von Braun's rocket team, which had approved the use of slave labor to build the V2 rocket, and the German aviation doctors whose experiments had benefited from fatal tests on inmates at Dachau.

The Rescue of the Danish Jews: Moral Courage Under Stress. By Leo Goldberger. New York: New York University Press, 1988, 222 pp. Index $20.00(P); $40.00(C). ISBN 0-8147-3001-6(P); 0-8147-3011-8(C).

In late September 1943, when the congregation at Copenhagen's synagogue gathered to celebrate the coming of the Jewish new year, it was instead told to disband, to return home and prepare as soon as possible to go into hiding. The news set into motion a chain of events that led, in the ensuing weeks, to the entire Danish nation acting as one to shield its Jewish brethren and to send them to safety. Of the 8,000 Jews in Denmark, more than 7,200 were helped to nearby neutral Sweden, where most survived the war to return home to liberated Denmark.

A group of internationally known individuals, Jews and non-Jews, rescuers and rescued, offer their first-person accounts and reflections that explore the question: Why did the Danes risk their lives to rescue their Jewish population? What can help us to understand their behavior?

The Waldheim Case: An Analysis of Austria's Nazi Past. By Gerhard Botz. Boulder, CO: Westview Press, 1988. 180 pp. Index $35.00 ISBN 0-8133-0654-X.

How was it possible for Austrians to elect Kurt Waldheim president in 1986, despite his alleged involvement in Nazi atrocities and the fact that he concealed his wartime activities? Placing Waldheim's past in historical context, Gerhard Botz discusses the Austrian president's family background and Habsburg nostalgia, his attitudes towards Nazism after 1938, his excuse that he was only "following orders" as an officer in the German *Wehrmacht,* and his "sense of duty" towards the Nazi regime. Professor Botz reviews Waldheim's activities in post-war Austria and his role as an international statesman, as well as analyzing Waldheim's personality and probing Austria's national character in order to provide a logical explanation of Waldheim's electoral triumph.

The Warsaw Ghetto: A Christian's Testimony. By Wladislaw Bartoszewski. Boston: Beacon Press, 1988. 117 pp. Index $14.94 ISBN 0-8070-5602-2.

In 1939, the Polish Jewish community of 3,000,000 was the largest in Europe. Six years later, nearly the entire Jewish population had been wiped out along with 3,000,000 ethnic Poles--the greatest proportional loss of any state during World War II. Yet the grief of each of these two groups has remained largely unshared by the other: Jewish survivors rank Polish anti-Semitism with the offenses of the Nazis, and the Poles commemorate their own enormous losses without recognizing the plight of the European Jews.

Wladyslaw Bartoszewski, a Roman Catholic, offers here a rare testimony to the shared fate of Warsaw's inhabitants during the Holocaust. His book tells the story of the Warsaw ghetto from the unusual perspective of one of the few ethnic Poles to have come to the aid of the Jews during the war. In 1941, at the age of nineteen, Bartoszewski returned to Warsaw from his imprisonment in Auschwitz to find a three-meter-high wall erected around a portion of the city and 500,000 Jews imprisoned there under the most miserable conditions. At great peril to his own life, Bartoszewski served as liaison between the Polish underground and the Jewish leadership within the Warsaw ghetto, working against enormous odds in an attempt to save some of the Jews and to publicize the events taking place in Poland to an unbelieving world.

ISRAEL

Africa and Israel: Relations in Perspective. By Olusola Ojo. Boulder, CO: Westview Press, 1988. 185 pp. Index $23.50 ISBN 0-8133-7582-7.

Ties with Israel are a key indicator of the attitudes and policies of African states toward the Arab-Israeli conflict, as well as toward North-South, East-West issues in general. This book begins with a look at Israeli-African relations in the late 1950s and a review of their rapid growth, due largely to the popularity of Israeli agricultural, military, and technological aid programs. Dr. Ojo discusses the breaking of Afro-Israeli ties following the October 1973 War, the "era of non-formal relations" (1973-1978), and the "period of gradual reapproachment" since 1979, which has included the restoration of formal ties between Israel and such African states as Cameroon, Ivory Coast, Liberia, and Zaire. Special attention is given to Israel's controversial links with South Africa and the important relationship between Israel and Nigeria. A concluding chapter looks at the improving but still precarious state of Israeli-African relations in view of the continuing Arab-Israeli impasse.

Besieged Bedfellows: Israel and the Land of Apartheid. By Benjamin M. Joseph. Westport, CT: Greenwood Press, 1988. 184 pp. Index $35.00 ISBN 0-313-25461-3.

A look at the surprisingly close relationship between Israel and South Africa. Draws on a wealth of Western, South African, Israeli sources, including materials previously published only in Hebrew. The book examines the commercial and military spheres of this relationship as well as the available information on Israeli-South African nuclear cooperation. A separate chapter addresses the familiar objection, "Everyone does it [business with South Africa]--why focus on Israel?" The book next gives a profile of South African Jewry and what, if any, role this community might have played in forging the connection. *Besieged Bedfellows* goes on to present a compelling case that there is a great deal more to the Israeli-South African relationship than expediency and realpolitik.

Hewers of Wood and Drawers of Water: Noncitizen Arabs in the Israeli Labor Market. By Moshe Semyonov and Noah Lewin-Epstein. Ithaca, NY: Cornell University Press, 1987. 153 pp. Index $10.95(P); $25.00(C) ISBN 0-87546-133-6(P); 0-87546-132-8(C).

Since the six-day war, increasing numbers of Arabs from the West Bank and Gaza Strip have become "commuter" workers in Israel, where they occupy the lowest, most undesirable positions. This book examines the occupational and social status of this growing subordinate ethnic group as well as the significant effects the large influx of noncitizen Arab workers has had on the ethnic, social, and economic organization of the Israeli labor market.

How Expensive are West Bank Settlements?: A Comparative Analysis of the Financing of Social Services. By Aaron Dehter. Boulder, CO: Westview Press, 1988. 84 pp. Index $18.95 ISBN 0-8133-0687-6.

The author looks at what it costs Israel to provide services (municipal, educational, social, etc.) to the West Bank as opposed to setting up local systems. By comparing municipal budgets on the local and regional level, both in the West Bank and Israel proper, Dr. Dehter quantifies the priority given by Israel's government to Jewish settlers in the West

Bank over comparable localities within Israel. Concrete figures demonstrate the government's preferential treatment and make it obvious that this treatment will have to be maintained for a long time. If generous public funding were suddenly to be withheld, the whole settlement structure would collapse.

Industrialization in the West Bank and Gaza. By Simcha Bahiri. Boulder, CO: Westview Press, 1988. 92 pp. Index $18.00 ISBN 0-8133-0655-8.

This study briefly reviews Israel's past industrial development and the current status of the West Bank and the Gaza Strip. Using various political and economic scenarios, it assesses the potential for development in the coming decade. In addition to published statistics, this analysis relies on plant visits and personal interviews. Moving beyond the often unreliable information obtainable from official sources, the author describes past and existing barriers to and constraints on industrial development, assessing their impact and identifying the West Bank's and Gaza's growing economic dependence on Israel.

Israel Undercover: Secret Warfare and Hidden Diplomacy in the Middle East. By Steve Pasner. Syracuse, NY: Syracuse University Press, 1988. 368 pp. Index $17.95 ISBN -0220-0.

Focuses on the execution of paramilitary counterterrorist operations against Palestinian guerrillas and the behind-the-scenes negotiations carried out among Arab statesmen, Israeli leaders, and American officials.

Jerusalem, The Holy City. By James D. Purvis. Metuchen, NJ: Scarecrow Press, 1988. 513 pp. Index $42.50 ISBN 0-8108-1999-6.

This work provides a comprehensive bibliography of modern research (19th century to the present) on the city of Jerusalem, with primary emphasis on Jerusalem as a holy city. Over 5,800 entries are arranged in 40 units under eight major headings: general studies on Jerusalem, Jerusalem during the Biblical period to 587 BC, Jerusalem during the Second Temple period, Roman Jerusalem, Jerusalem in Judaism, Christian Jerusalem, Jerusalem as a Muslim city, and Jerusalem in modern times.

The individual chapter units within these major headings are concerned not only with the physical aspects of the city (geography/topography, archaeological excavation, walls, gates, tombs, churches, and other monuments) and its social/political history, but also--and especially--with its sacred traditions, Jewish, Christian, and Muslim.

The organization of the material reflects the editor's experience in the teaching of this subject in a university setting. It has been compiled for the use of students from generally accessible titles. With author and subject indexes.

National Security and Public Opinion in Israel. By Asher Arian, Ilan Talmud, and Tamar Hermann. Boulder, CO: Westview Press, 1988. Index $18.00 ISBN 0-8133-0718-X.

This systematic study of national security policy and public opinion in Israel explores public reaction to war and peace as well as the public's sense of security, its willingness to make sacrifices, and its feelings about nuclear weapons. The authors also examine the impact of domestic politics on security decisions and the effect of conscription. Since the public supports the political leadership's national security policy, the authors conclude that opinion will accept major policy changes.

Palestinian Press in the West Bank: The Political Dimension. By Dov Shinar and Danny Rubinstein. Boulder, CO: Westview Press, 1988. 83 pp. Index $16.00 ISBN 0-8133-0278-7.

For Palestinians living in the West Bank, many forms of public activity in the political arena (including political parties, conferences, and voluntary associations) are limited or banned by Israeli authorities. The only instrument for official Palestinian public discourse is the Arabic press, which offers insight into political attitudes, preferences, and trends prevailing in the West Bank at any given time.

This study examines how the Arabic press reflects Palestinian concerns and influences West Bank politics. It systematically explores the effects of the press on both perception of and participation in local, regional, and international liberation and nation-building efforts.

The West Bank Data Base 1987 Report: Demographic, Economic, Legal, Social, and Political Developments in the West Bank. By Meron Benvenisti. Boulder, CO: Westview Press, 1988. 94 pp. Index $18.95 ISBN 0-8133-0688-4.

Countering the lack of reliable information on conditions on the West Bank, this analysis of information adds to public knowledge and serves as a tool for policy making. This fourth annual survey provides maps showing the area's development and discusses the findings of original research based on continuously updated computerized data.

Yemin Moshe: The Story of a Jerusalem Neighborhood. By Eliezer David Jaffe. Westport, CT: Greenwood Press, 1988. 192 pp. Index $37.95 ISBN 0-275-92690-7.

When the American Jewish philanthropist Judah Touro died in 1854 he entrusted $50,000 to the Englishman Sir Moses Montefiore, requesting that it be used for the poor of Jerusalem. This engrossing book, the result of twelve years of research, tells the story of the plot of land purchased by Montefiore in 1855--its changes in population, land use, and social structure that existed in this neighborhood from its earliest days to the present time.

JEWISH LIFE ELSEWHERE

The Last Jews of Eastern Europe. By Yale Strom and Brian Blue. New York: Philosophical Library, Inc., 1987. Index $29.95 ISBN 0-8022-2520-9.

A photodocumentary showing what remains of Jewish life in Eastern Europe. The photographs and captions tell a moving story of the death, destruction, survival, and resurgence of traditional Jewish culture. During the winter of 1984-1985 Yale Strom and Brian Blue traveled to twenty-eight Jewish communities in Poland, Czechoslovakia, Hungary, Romania, Yugoslavia, Bulgaria, and the Soviet Union. The result is a record of the everyday lives of the people forty years after the dark days of the Holocaust.

JEWS AND NON-JEWS

Error Without Trial: Psychological Research on Antisemitism. By Werner Bergmann. Hawthorne, NY: Walter De Gruyter, 1987. 546 pp. Index $89.50 ISBN 0-89925-355-5.

This volume centers on the three major traditions in psychological theory within which research on antisemitism has been conducted: psychodynamic-psychoanalytic theory of personality, group psychology, and cognitive psychology.

The Jews of North America. By Moses Rischin. Detroit, MI: Wayne State University Press, 1988. 360 pp. Index $14.95 (P); $39.95 (C) ISBN 0-8143-1891-6 (P); 0-8143-1890-8 (C).

Focuses on the ethnic totality of the American and Canadian Jewish experience. Based on the latest research by historians and scholars from Canada, Israel, and the United States, it examines interrelated themes central to understanding North American Jewish history. Fifteen contributors discuss modern migration, the preservation of tradition, the fathers of Jewish ethnic culture, and community and world Jewry. Essays outline the ethnic dimensions of Jewish life as reflected in institutional, cultural, recreational, social, and everyday norms. Publication supported by the Multicultural Society of Ontario.

The Lords' Jews: Magnates and Jews in the Polish-Lithuanian Commonwealth During the Eighteenth Century. By M.J. Rosman. Cambridge, MA: Harvard Ukrainian Research Institute, 1988. 260 pp. Index $21.00 ISBN 0-916458-18-0.

Shows the influence of the Jews on economic, social, and political life in the Polish, Ukrainian, and Belorussian territories, and offers perspectives on Jewish-magnate relations. Rosman focuses on two major questions: What were the principal spheres of interaction between the Jews and the nobility? What was the significance of this interaction for both parties? By analyzing the Sieniawski-Czartoryski estates the author demonstrates the measure of cooperation that existed between magnates and Jews. Jews guaranteed the viability of important economic institutions and provided commercial services, while at the same time magnates furnished an environment for Jews to conduct their religious and commercial activities. Drawing on Polish, Hebrew, and Yiddish sources and literature from archives and libraries in Poland, Israel, and the United States, Rosman provides a detailed account of the socioeconomic development of early modern Europe's largest Jewish community.

The Persisting Question: Sociological Perspectives and Social Contexts of Modern Antisemitism. By Helen Fein. Hawthorne, NY: Walter De Gruyter. 1987. 430 pp. Index $68.50 ISBN 0-89925-320-2.

Understanding antisemitism may contribute to social-scientific inquiry and to Jewish self-understanding. Post-Holocaust generations of Jews are heir to an easily aroused latent dread of antisemitism which can appear as mindless pessimism or be masked as mindless denial, denial cloaking anxiety. Both contain unexamined assumptions that may increase anxiety but decrease perception and discrimination.

Most contemporary surveys of antisemitism have focused on the phenomenon in one dimension in time only, on individuals rather than on behavior, and particularly within the United States. Ironically, modern sociopsychological studies, despite their explicit bias against ethnocentrism, have produced a literature on antisemitism that is not only ethnocentric but tempocentric. It is based largely on the experiences of and responses to American Jews during the last 40 years that most members of this immigrant group have resided in the United States.

One significant question has been omitted: the impact of antisemitism on the Jews themselves, on their aspirations, their self-identifications and consciousness, their cohesion and cultural participation, and on the idealogies and movements to which they have been drawn in the contemporary world. Their volume focuses on Jews as objects and victims rather than subjects and actors in history. It critically examines the assumptions underlying previous studies of antisemitism in the social sciences and its dimensions and effects in the 20th Century. Antisemitism is related to the sociological theories on conflict, middlemen minorities, collective behavior, and the legitimation of violence. Also considered are how attitudes, collective accusations, and movements against the Jews are associated.

JUDAISM AND JEWISH THOUGHT

Contemporary Jewish Philosophies. By William E. Kaufman. Lanham, MD: University Press of America, 1986. 290 pp. Index $13.00 ISBN 0-8191-5092-4.

A systematic analysis and critique of many prominent twentieth-century Jewish thinkers, among them Franz Rosenzweig, Martin Buber, Leo Baeck and Mordecai M. Kaplan. The author concludes that the fundamental task for Jewish theology is the synthesis of existentialism and essentialism. Originally published by Reconstructionist Press and Behrman House in 1976, this edition contains a new preface by Jacob Neusner.

Falaquera's Epistle of the Debate: An Introduction to Jewish Philosophy. By Steven Harvey. Cambridge, MA: Harvard Ukrainian Research Institute, 1988. 171 pp. Index $14.00 (P); $22.50 (C) ISBN 0-674-29174-3 (P); 0-674-29173-5 (C).

Shem-Tov Falaquera (c. 1225-1295) was a student of the writings of Maimonides and a leading expositor of the medieval Islamic and Jewish philosophical traditions. His *Epistle of the Debate (Iggeret ha-Vikkuah)* is a delightful dialogue between two Jews, one learned in philosophy and the other not, about the permissibility and desirability of philosophical investigation by Jews. It is perhaps the most important medieval text devoted to the theme of the relationship between reason and religion by a Jewish thinker, and it is an excellent introduction to Jewish philosophy.

This volume contains the first critical edition of the Hebrew text of the *Epistle of the Debate* and an annotated English translation, the first into a modern language. The volume also includes essays on the sources of the *Epistle* and on Falaquera's position on the relation between reason and religion.

The Hidden Doctrine of Maimonides' Guide for the Perplexed: Philosophical and Religious God–Language in Tension. By Leonard S. Kravitz. Lewiston, NY: Edwin Mellen Press, 1988. 304 pp. $49.95 ISBN 0-88946-253-4.

Maimonides noted that the sages of the Jewish tradition had indicated that certain truths could be conveyed in the form of parables. This study of *The Guide for the Perplexed* is an attempt to see the book itself as a parable and to explore the means by which Maimonides both concealed and revealed his meaning. The author presents a close reading of Maimonides and, by working from some of the medieval commentators, presents the "hidden doctrine" of the *Guide*.

The Idea of Humanity: Hermann Cohen's Legacy to Philosophy and Theology. By William Kluback. Lanham, MD: University Press of America, 1987. 314 pp. Index $15.75 (P); $27.50 (C) ISBN 0-8191-6044-X (P); 0-8191-6043-1 (C).

Studies the Neo-Kantian Idea of Humanity in both philosophy and theology, which represents the finest achievement of German intellectual history from Lessing to Hermann Cohen. This volume shows the idea's force in tradition, its decline, and the following rise in the nationalism and folk mysticism that characterized Hitler's Germany. Co-published with Studies in Judaism.

Land of Our Heritage. By David Rossoff. Spring Valley, NY: Feldheim Publishers, 1988. 224 pp. Index $14.95 ISBN 0-944070-00-0.

This work examines the eternal meaning of Eretz Yisrael in the context of Torah tradition. What parts of the Land are considered holy and why? What are the special halachoth relevant to living there? What will be the boundaries of Messianic Eretz Yisrael? What does the commandment to live in or settle the Land mean today? What is the significance of being buried in the Land? Of longing for it? Of suffering for it? Included are stories of tzaddikim and the difficulties they encountered in journeying to Eretz Yisrael, ancient and recent maps, satellite photographs and pictures which capture the essence of Eretz Yisrael.

A Living Tree: The Roots and Growth of Jewish Law. By Elliot N. Dorff and Arthur Rosett. Albany, NY: SUNY Press, 1988. 680 pp. Index $19.95 (P); $49.50 (C) ISBN 0-88706-460-4 (P); 0-88706-459-0 (C).

The book examines biblical and rabbinic law as a coherent, continuing legal tradition. It explains the relationship between religion and law and the interaction between law and morality. Abundant selections from primary Jewish sources, many newly translated, enable the reader to address the tradition directly as a living body of law with emphasis on the concerns that are primary for lawyers, legislators, and judges. Through an in-depth examination of personal injury law and marriage and divorce law, the book explores jurisprudential issues important for any legal system and displays the primary characteristics of Jewish law.

A Living Tree will be a special interest to students of law and to Jews curious about the legal dimensions of their tradition. The authors provide sufficient explanations of the sources and their significance to make it unnecessary for the reader to have a background in either Jewish studies or law.

The Mystical Experience in Abraham Abulafia. By Moshe Idel. Albany, NY: State University of New York Press, 1987. 240 pp. Index $12.95 (P); $39.50 (C) ISBN 0-88706-553-8 (P); 0-88706-552-X (C).

The book represents the first wide-scale presentation of a major Jewish mystic, the founder of the ecstatic Kabbalah. It includes a description of the techniques employed by this master, including the role of music. There is a discussion of the characteristics of his mystical experience and the erotic imagery by which it was expressed. Based on all the extant manuscript material of Abulafia, this book opens the way to a new understanding of Jewish mysticism. It points to the importance of the ecstatic Kabbalah for the later developments in mystical Judism.

Uebersetzung des Talmud Yerushalmi. By Martin Hengel, Hans Peter Rueger, Peter Schaefer. Tübingen: J.C.B. Mohr, 1987. Index DM $124.00 ISBN 3-16-745269-2.

The first critical and complete translation of the Talmud Yerushalmi Tractate Megilla (Scroll), with commentary and indexes. The tractate treats the laws concerning the Scroll of Esther, the feast of Purim, and the writing of Bible scrolls in general.

LITERATURE AND POETRY

Israel in Time and Space. By Alexandre Safran. Spring Valley, NY: Feldheim Publishers, 1988. 176 pp. Index $10.95 ISBN 0-944070-01-9.

In this collection of essays, Alexandre Safran, chief rabbi of Geneva and professor of philosophy at the University of Geneva, culls the stores of learning to be found in the Jewish heritage. Centers on the Kabbalistic meaning and destiny of the Jewish nation, its faith, its Holy Land, and its journey through time--on native soil and in the Diaspora. Translated from the French.

The Jewish Mystic in Kafka. By Jean Jofen. Bern: Peter Lang Verlag, 1987. 249 pp. Index $32.00 ISBN 0-8204-0241-9.

This book focuses on Kafka's use of Jewish mysticism. It is the first contribution to Kafka studies in this field. Jofen's findings shed new light on many of Kafka's works and illuminate some of the more obscure passages. Her original interpretations, especially of *The Castle,* open up new avenues of research. The book depicts the world of the Hasidim as revealed in the works of Martin Buber and J.L. Peretz. The artistic drawings of Dr. Hans Guggenheim add an exciting and original dimension to the book.

The Life and Work of Ephraim Luzzatto. By David Mirsky. Hoboken, NJ: KTAV, 1987. 198 pp. Index ISBN 0-88125-139-9.

Ever since its publication in the mid-18th century, Ephraim Luzzatto's verse has stood as one of the great lyric moments in the development of modern Hebrew literature. This book, based on wide-ranging research and sadly foreshortened by Prof. Mirsky's death, is the first full-length study of Luzzatto, a complex and gifted man.

The story of Ephraim Luzzatto's life and work is a tour through the by-ways of the Age of Enlightenment. His life story takes us from the University of Padua, to the gaming and bawdy houses of Garrick's London, to the salons of the Spanish-Portuguese of London, one of the first modern Jewish communities. The tale of the publication of the slim, elegant volume on which his fame rests and its subsequent mutilation and eventual restoration at the hands of generations of editors, affords a fascinating look at the workings of Haskala's literary world.

A Little Love in Big Manhattan: Two Yiddish Poets. By Ruth R. Wisse. Cambridge, MA: Harvard Ukrainian Research Institute, 1988. 288 pp. Index $25.00 ISBN 0-674-53659-2.

In the early decades of this century, the wave of immigration that brought nearly two million Jews from the Pale of Settlement to the United States included an extraordinary group of gifted Yiddish poets and writers, who came to be called *Di Yunge* (The Young). This book tells the story of two of the Yunge's most prominent figures--Mani Leib, a lyric poet intent on refining the hard facts of his life into works of enduring beauty, and Moishe Leib Halpern, for whom poetry had to be the expression of coarse and shattering reality. Through a double biography of these opposing personalities, Ruth Wisse describes the rich and vital cultural movement that embraced them both.

MIDDLE EAST

The Arab-Israeli Conflict: Twenty Years after the Six-Day War. By Yehuda Lukacs and Abdalla Battah. Boulder, CO: Westview Press, 1988. 330 pp. Index $36.50 ISBN 0-8133-7516-9.

A turning point in the Arab-Israeli conflict, the Six-Day War brought in its wake an increase in superpower involvement in the region and dramatic changes in the regional balance of power. In this book scholars and practitioners examine changes over the last twenty years from a multidimensional perspective. The first section deals with regional actors. The next section explores the role of the superpowers in the Arab-Israeli conflict. A final section focuses on the peace process itself, examining the implications of the "Palestinization" of the conflict and whether the quest for peace has been genuine.

Ideology and Power in the Middle East: Essays in Honor of George Lenczowski. By Peter J. Chelkowski and Robert J. Pranger. Durham, NC: Duke University Press, 1988. 530 pp. Index $19.95 (P); $57.50 (C) ISBN 0-8223-0788-X (P); 0-8223-0787-2 (C).

Scholars from the United States, Canada, Europe, and the Middle East describe Islamic fundamentalism, Pan-Arabism, and Zionism in the region and how they actually function in the world politics. Contemporary affairs in this volatile and complex area are as important as they are confusing. This volume offers a picture of current realities in the Middle East.

The introduction by Robert Pranger is particularly useful in setting the Middle East and its ideologies in the context of global politics. *Ideology and Power in the Middle East* serves as a guide for both scholars and students to the convolutions and rapid changes in this vital region.

Law and Islam in the Middle East. By Daisy Hilse Dwyer. South Hadley, MA: Bergin and Garvey, 1988. 240 pp. Index $39.95 ISBN 0-89789-151-1.

The authors examine the scope and limits of Islamic law as it is actually practiced at the local, national, and international levels. Based on intensive research in the nations under question, the volume shows how the distinctive nature of Islam affects the way Middle Easterners conceptualize and articulate law and legal institutions. In doing so the contributors pinpoint spheres of flexibility, social and political, and the way in which they are understood in relation to legal ethos and principles that were handed down many centuries ago which continue to provide a vital dynamic in the Middle East today. Then as now, "man is by nature a domineering being; and his desire to overcome...others, and subdue and coerce them is the source of wars and trespassing" (Ibn Khaldun, 14th century).

A Nuclear-Weapon-Free Zone in the Middle East: Problems and Prospects. By Mahmoud Karem. Westport, CT: Greenwood Press, 1988. 200 pp. Index $37.95 ISBN 0-313-25628-4.

It is clear that the proliferation of nuclear weapons among the nations of the Middle East would pose grave problems for that politically explosive region and throughout the world. This study examines the possibility of avoiding such a situation and reducing tensions generally by implementing United Nations resolutions calling for the establishment of a nuclear weapon-free-zone (NWFZ) in the Middle East. Arguing that the NWFZ approach is a viable solution, it suggests how to implement it and how diplomatic obstacles facing such an agreement can be overcome.

A Political Economy of the Middle East: State, Class, and Economic Development. By Alan Richards and John Waterbury. Boulder, CO: Westview Press, 1988. 450 pp. Index $45.00 ISBN 0-8133-0155-6.

This text presents an analysis of the transformation of the political economy of the nations of the Middle East over the past several decades. Stressing the interrelation of politics and development strategies--including industrialization based on import substitution, agricultural export-led growth, and oil renter development--the authors explain how different strategies have contributed to class formation and to the definition of powerful new interests, not only within governmental structures but also within whole societies that have moved far from their traditional agricultural base.

Drs. Richards and Waterbury assess the impact of contending ideologies (socialism, nationalism, and religious fundamentalism) on regional development, arguing that military and bureaucratic authoritarians, in transforming their societies and economies, may have created the very forces that will eventually topple them and provide for broader-based political participation. The Middle East has also been swept by war, affected by the oil boom, and subjected to large flows of labor migration. Looking at how these regional and international events have affected national development, the authors create a valuable portrait of the region's unique character among developing areas.

U.S. Middle East Policy: The Domestic Setting. By Shai Feldman. Boulder, CO: Westview Press, 1988. 100 pp. Index $25.00 ISBN 0-8133-0721-X.

This book examines the range of political, institutional, and social actors--such as Congress, the President, the NSC, the Pentagon, the Department of State, the economy, the media, public opinion, political parties, ethnic groups, and think tanks--influencing U.S. Middle East policy decisions. Dr. Shai Feldman reviews the findings of a distinguished international panel of experts including Nelson Polsby, Raymond Wolfinger, Steven Spiegel, Garry Oren, Larry Fabian, Geoffrey Kemp, Alfred Atherton, and Samuel Lewis.

The U.S., The Gulf, and Israel: Emerging Regional Security Command (CENTCOM). By Dore Gold. Boulder, CO: Westview Press, 1988. 130 pp. Index $18.00 ISBN 0-8133-0719-8.

Recent developments in the Iran-Iraq War and the consequent reflagging and convoying of Kuwaiti tankers through the Gulf have meant a large increase in the U.S. military presence in the Gulf. Dr. Dore Gold examines this buildup in connection with the establishment of the U.S. Middle East Central Command (CENTCOM) in 1983 and the changing strategic role of the Middle East in the 1980s. Analyzing U.S. military activities in the Gulf and regional reactions to the U.S. presence, Dr. Gold explores the implications of the new priorities assigned to the region. He also discusses the decision to exclude Israel from the U.S. Middle Eastern command.

REFERENCE

Bibliography of Writings on Judaism. By David B. Griffiths. Lewiston, NY: Edwin Mellen Press, 1988. 2 Volumes $129.95 ISBN 0-88946-254-2.

At present there is no comprehensive critical Judaica bibliography of use to both general and specialized interests. This work answers that need. It creates a framework of relevance that can help students recognize major problems and disputations, and gain appreciation of current advances in methodology and in knowledge.

The Facts on File: Dictionary of Classical Biblical, and Literary Allusions. By Abraham H. Lass, David Kiremidjian, Ruth M. Goldstein. Macon, GA: Mercer University Press, 1987. 240 pp. Index $18.95 ISBN 0-8160-1267-9.

An *allusion* is a figure of speech that compares aspects of people, places, things, and ideas with their familiar counterparts in history, mythology, scripture, literature, popular culture, etc.

The English language, with its limitless capacity for borrowing, probably has retained more allusions than any other. Writers and speakers from every walk of life and with every conceivable audience in mind draw freely from this rich store. Pandora's box, Gehenna, the handwriting on the wall, the Land of Nod, the Good Samaritan--these and myriad other allusions are encountered constantly in daily communication. 1,300 key allusions may be easily looked up in the pages of *The Facts on File Dictionary of Classical, Biblical, and Literary Allusions.*

Entries are alphabetically arranged and cross-referenced to permit access by the alternate phrasing used in some allusions and to lead to reader to related terms. The original meaning of each allusion is simply stated and, where known, the historical source as well. In some cases an example of the correct use of the allusion is given to ensure clarity.

The Garden of Eden Cookbook: Recipes in the Biblical Tradition. By Devorah Emmet Wigoder. San Francisco: Harper and Row, 1987. 288 pp. Index $17.95 ISBN 0-06-069402-5.

Combining the identification of biblical food plants with the manner in which they are grown and used, this text shows how generations of people during the settlement of the Promised Land established a distinctive cultural cuisine using nature's bounty. The people of biblical lands honored the religious directive to eat well to preserve the gift of life. Rather than living to eat well, as is today's practice, they ate to live well.

The recipes bring a new dimension to the preparation of foods. Consistent with today's "whole earth" concept of food for life, they combine a cultural continuity with the Book of Books and a diet that is both nutritious and delicious. The ingredients for these recipes are readily available; the directions are clear and easy to follow.

The Harper Atlas of the Bible. By James B. Pritchard. San Francisco: Harper and Row, 1987. 256 pp. Index $49.95 ISBN 0-06-181883-6.

Offers a comprehensive coverage of the Bible and the history of the ancient Near East. Drawing upon the latest archaeological, linguistic, paleoenvironmental, historical, and geographic research to illuminate biblical narrative, the *Atlas* combines five years' work by an international team of fifty archaeologists, linguists, and historians.

The 134 maps together with the specially commissioned full-color artwork convey the sense of the landscape in which the ancient events took place. The more than 400 illustrations include unusual reconstructions of important sites, such as Jerusalem as Jesus saw it and the splendors of Byzantine ecclesiastical architecture.

The Harper Atlas of the Bible not only presents historical eras--from the Old Testament, Intertestamental Period, and New Testament through Byzantine Palestine--but it also covers the important background to the times, including color spreads on customs, beliefs, and practices, as well as a glimpse into everyday life. The text describes in detail ancient scripts, crafts, industries, equipment of war, and much more.

There are an extensive chronology, glossaries summarizing events associated with places in the Bible, biographical details of all the personalities involved, and an exhaustive place name index that gives not only Biblical and extra-Biblical names with their equivalents in other languages, but also their exact location on the Palestine grid.

The Jewish World in Modern Times: A Selected, Annotated Bibliography. By Abraham J. Edelheit and Hershel Edelheit. Boulder, CO: Westview Press, 1988. 569 pp. Index $65.00 ISBN 0-8133-0572-4.

The momentous events of modern Jewish history have led to a proliferation of books and articles on Jewish life over the last 350 years. Placing modern Jewish history into both universal and local contexts, this selected, annotated bibliography organizes and categorizes the best of the vast array of written material. The authors have included all English-language books of major importance of world Jewry and on individual Jewish communities, plus books most readily available to researchers and readers, and a select number of pamphlets and articles. The resulting bibliography is also a guide to recent Jewish historiography and research methods.

The authors begin with an essay that introduces the reader to the broad scope of Jewish history, describing briefly the key events, personalities, and movements that have shaped it since the mid-seventeenth century. Part I is a treatment of the Jewish world as a whole. Part II, organized geographically, deals with individual Jewish communities. After citing regional surveys, the authors treat each country separately in alphabetical order. Entries are extensively cross-referenced, and author, title, and subject indexes are included.

Kosher Cajun Cookbook. By Mildred Covert and Sylvia Gerson. Gretna, LA: Pelican, 1988. 220 pp, Index $11.95 ISBN 0-88289-651-2.

The authors provide kosher recipes that authentically duplicate the flavors of south Louisiana. Soups and gumbos, sauces and seasonings, seafood, meats, rice, poultry, vegetables, and desserts can be prepared easily using both conventional cooking methods and timesaving microwave and food processors. A special section on the feast of Purim provides ideas for holiday menus that sparkle with flavor.

Who's Who In World Jewry (Seventh Edition). By Judith Turk Rosenblatt. New York: World Jewry, Inc., 1987. 631, pp. $129.00 ISBN 09-6182-7203.

Comprehensive and authoritative reference on Jewish men and women of achievement from more than 70 countries. First new edition since 1981. Contains more than 6,000 newly researched biographies, many with photographs. There is a special reference section on Soviet Jewish Refuseniks. 631 pages of biographical entries on distinguished individuals in government, science, the arts, academia, business and Jewish organizational life.

RELIGIOUS STUDIES

Anthropological Studies of Religion: An Introductory Text. By Brian Morris. Cambridge, MA: Cambridge University Press, 1987. 384 pp. Index $42.50 ISBN 0-521-33991-X.

All the great thinkers who have set the intellectual tenor of our times--Hegel, Marx, Tylor, Spencer, Dukeim, Weber, and Freud--had a lifelong and abiding interest in the nature and significance of religion, and many of their crucial works were in fact devoted to explicating its origin and function. In this important, scholarly, wide-ranging, and readable text, Brian Morris provides an outline of the nature of the explanations of religious phenomena offered by these writers, together with an account of the historical and cultural context in which they were developed, and of their relationship to the thinkers' broader social theories. In so doing, he also unravels the many theoretical strategies in the study of religion that have been developed and explored by later anthropologists, cogently discussing functionalist, intellectualist, symbolist, interpretive, structuralist, psychological, and ideological approaches. As well as covering the classical authors and the debates surrounding their work, Dr. Morris offers perceptive discussions of more contemporary scholars, such as Jung, Malinoswki, Radcliffe-Brown, Eliade, Levi-Strauss, Evans-Pritchard, Douglas, Turner, Geertz, and Godelier.

Black Theology. By James H. Evans, Jr. Westport, CT: Greenwood, 1987. 205 pp. Index $35.00 ISBN 0-313-24822-2.

This book offers a brief critical assessment of black theology, in the form of an introductory essay, and supplies an annotated bibliography that will guide the advanced student and scholar to a significant selection of the literature.

The book is divided into three major sections, dealing with the origins and development of Black theology; liberation, feminism, and Marxism; and cultural and global discourse. It includes a widely representative sample of literature from all traditions and viewpoints, Western and non-Western, ranging from the general to the specific, in order to provide a survey of all areas and segments of black theology.

The subject, authors, and title indexes provide additional access to the information.

Encountering Jesus—Encountering Judaism: A Dialogue. By Karl Rahner and Pinchas Lapide. New York: Crossroad Publishing Co., 1987. 96 pp. Index $6.95 ISBN 0-8245-0838-6.

Covers the major points of divergence between Judaism and Christianity. Lapide and Rahner discuss the topics that have separated these great religions--with tragic consequences at times--for almost two thousand years. As is to be expected, the two participants agree, disagree, agree to disagree, and on occasion simply talk past each other.

Josephus, Judaism, and Christianity. By Louis H. Feldman and Gohei Hata. Detroit, MI: Wayne State University Press, 1988, 449 pp. Index $14.95 (P); $42.50 (C) ISBN 0-8143-1832-0 (P); 0-8143-1831-2 (C).

Collection of original essays examining the current state of research on one of antiquity's most important historians. The collection considers three major areas of research--Josephus as historian, his presentation of facets of Judaism, and the use of Josephus in Christian thought and writing.

The essays examine topics such as Josephus' attitude toward the Roman Empire, his reliability in describing the mass suicide at Masada, his importance as a paraphraser of biblical texts, his relationship to Talmudic law, and the authenticity of his account of Jesus.

Past Trials and Present Tribulations. By Ronald L. Nettler. Elmsford, NY: Pergamon Press, 1988. 92 pp. Index $20.95 ISBN 0-08-034791-6.

Examines the theological dimension from the perspective of the "godfather" of Islamic fundamentalism, the Egyptian activist and writer, Sayyid Qutb. The author provides a translation of, and commentary on, Qutb's essay "Our Struggle with the Jews," explaining how Qutb applied ancient Islamic doctrine and experience to contemporary circumstances.

This book is the first detailed textual study and translation of an important document of modern Islamic fundamentalist thought on the Jews. Its focus upon the doctrinal dimension of the Middle East conflict marks a significant departure from the more usual political and military emphasis given to the subject.

To Take Place: Toward Theory in Ritual. By Jonathan Z. Smith. Chicago: University of Chicago Press, 1987. 208 pp. $27.50. ISBN 0-226-76359-5.

Traditionally, historians of religion have tended to focus their attention on written liturgies, and anthropologists on unwritten rituals. Smith, however, stresses the importance of place--in particular, constructed ritual environments--to a proper understanding of the ways in which "empty" actions become rituals. The locales around which he structures his argument are the territories of the Tjilpa aborigines in Australia and two sites in Jerusalem--the temple envisioned by Ezekiel and the Church of the Holy Sepulchre. The first of these, the focus of one of the more important contemporary theories of religious ritual, allows Smith to raise questions concerning the enterprise of comparison. His close examination of Eliade's influential interpretation of the Tjilpa tradition reveals crucial errors and leads to a critique of the approach to religion, myth, and ritual that begins with cosmology and the category of the "The Sacred".

SOCIETY AND CULTURE

Ideology, Society and Language. By Joshua A. Fishman. Ann Arbor, MI: Karoma Publishers, 1988. 296 pp. Index $21.95 ISBN 0-98720-082-9.

Via a dovetailing of the social sciences and Jewish studies as well as sociolinguistics, this book attempts to understand the startlingly contrasted ideologies of Nathan Birnbaum, and those of his time. In each of the three dramatically different periods of his life, Nathan Birnbaum was a language activist and advocate. This book seeks to discover the degree of centrality that language actually occupied in Birnbaum's thinking and in his leadership efforts during each of these three periods.

With its focus on the efforts of Nathan Birnbaum, this book is a contribution to the study of ideologically complicated, multilingual, minority-majority interaction contexts everywhere and, most definitely, to the understanding of the pre-Holocaust Jewish experience in Central and Eastern Europe, the cradle of Zionism, the Diaspora Cultural Autonomy Movement, Yiddishism and the Return to Traditional Orthodoxy. All of these intellectual and political movements came together and then irreconcilably parted from each other both in the Austro-Hungarian Monarchy as a whole and in the intellectually tempestuous life of Nathan Birnbaum in particular. By facing their partial contradictions and their partial agreements with an unprecedented degree of honesty and soul-searching, Nathan Birnbaum became the prototype of the modern Jewish intellectual caught between the assets and debits of rationalism and super-naturalism, democracy and assimilation, modernization and cultural dislocation, endemic antisemitism and maximal separation from these worlds. Nathan Birnbaum arises from this confrontation as both a man for all seasons and the prophet of the Holocaust to come.

A Mensch Among Men: Explorations in Jewish Masculinity. By Harry Brod. Freedom, CA: The Crossing Press, 1988. 220 pp. Index $10.95 (P); $24.95 (C) ISBN 0-89594-265-8 (P); 0-89594-266-6 (C).

With twenty-one articles and essays, this book covers a wide range of issues from many perspectives, from scholarly exegesis of Jewish texts, both sacred and profane, to intensely personal recollections, from literary criticism to social activism. The authors are male and female, young and old, devout rabbis and committed secularists. They all contribute greatly to our understanding of the experiences of Jewish men, and meanings of Jewishness and masculinity.

The Myth of the Jewish Race: Revised Edition. By Raphael Patai and Jennifer P. Wing. Detroit, MI: Wayne State University Press, 1987. 376 pp Index $12.95 (P); $35.00 (C) ISBN 0-8143-1949-1 (P); 0-8143-1948-3 (C).

Published in 1975, *The Myth of the Jewish Race* was hailed as the definitive study of the Jewish people. Raphael Patai and Jennifer P. Wing begin their study with a definition of race and then trace the idea of the existence of "races" through history, discussing the historical views of the Jews as a race. They examine the genetic strands that have gone into making the Jewish people, describing in rich and fascinating detail the extent that intermarriage, interbreeding, proselytism, slavery, and concubinage have shaped the Jewish population from biblical times to the present. In addition, a new chapter considers racism and the Arab-Israeli conflict today.

The book's second section, revised and updated, is a scientific discussion of the measurable genetic, morphological, and behavioral differences between Jewish and non-Jewish populations and among various groups of Jews. From this, the authors conclude that there are very few genetic distinctions, and that the idea of a "Jewish race" is, indeed, a myth.

ZIONISM

A Clash of Heros: Brandeis, Weizmann, and American Zionism. By Ben Halpern. Oxford: Oxford University Press, 1987. 301 pp. $29.95 ISBN 0-19-504062-7.

Examines the struggle between right and left-wing factions within the Zionist movement, tracing the emergence of modern Jewish nationalism from its origins in the vision of Theodor Herzel through the years leading up to the formation of the state of Israel. Concentrating on the pivotal years of the 1920s and 1930s--including the victory of the Zionist Labor movement, led by Ben-Gurion, over the right-wing "revisionists", led by Vladimir Jabotinsky--Cohen shows how the growing dominance of Labor in the 1930s made the birth of the Jewish state possible.

The Origins and Evolution of the Arab-Zionist Conflict. By Michael J. Cohen. Berkeley: University of California, 1987. 183 pp. $18.95 ISBN 05-2005-8216.

An account of the origins of the Arab-Zionist conflict and its history from 1920 to 1948, when Britain ruled Palestine under mandate from the League of Nations. Cohen outlines the dramatic clash between two emerging nations in conflict.

Zionism and History: The Rise of a New Jewish Consciousness. By Samuel Almog. New York: St. Martin's Press, 1987. 330 pp. Index $29.95 ISBN 0-312-89885-1.

This book faces such issues by depicting their historical background and analyzing their intellectual underpinnings. Thus Zionism at the turn of the century is presented as a thorough-going renaissance movement that changed Jewish life from within, and transformed the relations between the Jews and the outside world.

The events discussed here occurred during the decade 1896-1906, but their ramifications were far reaching. The ideas that sprang to life then are still felt today.

NEWS AND INFORMATION

EDUCATIONAL OPPORTUNITIES

Institute For Jewish Art

The Institute for Jewish Art is a program designed to meet the need for professional personnel in the field of Jewish art. It consists of graduate-level courses in the field of art history and graduate internships in the Jewish Museum and the Library of Rare Books and Manuscripts of the Jewish Theological Seminary of America.

The course offerings for 1988-90 include

The Art and Archaeology of the Ancient Synagogue, taught by Professor Eric Meyers of Duke University

Hebrew Paleography, taught by Professor Menahem Schmelzer of the Jewish Theological Seminary of America

The Problem of Jewish Identity in Modern Jewish Art, taught by Professor Ziva Meisels of the Hebrew University

Jewish Ceremonial Art, taught by Dr. Vivian Mann of the Jewish Museum

Hebrew Illuminated Manuscripts, taught by Professor Bezalel Narkiss of the Hebrew University

For further information, including opportunities for financial aid, contact:

Dr. Vivian B. Mann, Director
The Institute for Jewish Art
The Jewish Museum
1109 Fifth Avenue
New York, NY 10128
(212) 860-1877.

Interuniversity Fellowship Program In Jewish Studies

The International Fellowship is designed to enable advanced undergraduates and graduate students in the various fields of Jewish Studies to undertake a year of study and/or research in the Department or Institute of Jewish Studies of one of Israel's universities. The Fellowship Program is sponsored jointly by the International Center for University Teaching of Jewish Civilization and the Committee On University Studies in Israel.

Students are nominated for the program by their universities, or they can communicate directly with the office of the Program at:

330 Seventh Avenue, Suite 609
New York, NY 10001
(212) 563-2589.

MUSEUM EXHIBITIONS

Judah L. Magnes Museum
2911 Russell Street
Berkeley, CA 94705
(415) 849-2710

October 8 - January 1989: The Bronx Express

An exhibition of memorabilia, photographs, etc., combining the highly successful "Between the Wars: The Bronx Express" exhibit from the Bronx Museum showing the Jewish Bronx of the period, and a display of memorabilia from Bay Area residents who immigrated here from the Bronx.

January - April 1989: The Jewish Poster: Leads to History

Fifty historic 19th and 20th-century posters from Europe, Israel, and the United States.

VIDEOTAPE AVAILABLE

It Shall Be A Crown Upon Your Head is a study of the meaning given to headwear over the past two thousand years by believers in the three major religions of Western Civilization: Judaism, Christianity, and Islam. Headwear from six national museums and fifteen local collectors and religious institutions is used to tell the story of why people have worn headpieces for religious reasons.

The videotape is 47 minutes long and ideal for high schools and colleges, community organizations, drama groups, and religious institutions. It comes in VHS format with a study guide. The price is $40.

To order, send your check payable to Mizel Museum of Judaica, and your name, address, and phone number to:

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International Center for Holocaust Studies
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